

THE
Everlasting Gospel
OF THE
Everlasting Covenant
DISCUSSSED.

Whereby every sanctified Searcher of the Scripture may attain, not only to satisfaction, touching the certainty of his salvation in this life; by the close of the relation between Grace (which is God's part of the everlasting Covenant) and faith, (which is our part thereof;) but also touching many great Debates, such as these touching the degrees of the entry of the light, Faith and Works, &c. which hitherto have rent the Christian Church (established by the Apostles of Christ Jesus) with schisms and heresies &c. where by the Woman, clothed with the sun, remained, more or less, in the world, to this day, by all.

By M. JAMES MORISON, after
his understanding let him'd make.

Printed in the Year, 1603.

T. H. S.

Antiquarian Objects

of the

Earliest Countries

Digitized





TO THE READER.

Stumble not at this my dis-
cussing of the Everlasting
Gospel of the Everlasting
Covenant, because of my
sin presupposing candida-
tion: but accept of it the
more cheerfully, because of the clemi-
tiness of the Lord to truly penitents. For,
so lay aside the eminency of His mercies
to Solomon, Nebuchadnezzar, for their
repentance, after their experience of a
wounded spirit, which they could not bear;
Remember that David was, not only, for
his repentance of his temporary and ever-
nal death-deserving sins of adultery and
forethought murder, &c. aggreded by
much quenching, vexing, grieving, &c.
of the holy Ghost, contained in his Royall
and Propheticall Offices; but also much 1 Chron. 28. 19.
Psalm. 51. 17.
more blessed in them than of before: And
that Peter also, for repentance of his tem-
porary, and eternal death-meriting sins.

To the Reader.

Mat. 15. 16. of denyall of a known God, (which is a
Lev. 24. 14. high degree of blasphemy) and of a known
Mar. 10. 33. Mar. 14. 71. Mediator before man, aggregated with
John 14. 9. much resisting of the holy Ghost, &c. per-
Rev. 21. 8. 1 Job. 3. 23. jury and cursing; Was, not only continu-
Luke 22. 32. ed in his Office of Apostleship (which
hath many pungent consequents in the bo-
John 21. 5. som, the inferring whereof I leave to thy
own conscience) but also intrusted, in a
speciall way, with the charge of the seed-
ing of Jesus Christ's Lambs and Sheep:
And thou canst not but be most power-
fully convinced of the lawfulnessse of the
receiving so necessary a truth at my mouth
as this is; wherewith (untill I vnde a
farther light thereof, which I have in
Math. 5. 6. readinge, to try thine hunger and thirst
after righteousnesse) bidding thee fare
well in Jesus Christ, rest

Thine in Him,
as thou art His,

J. Morison.

THE

The Preface

The Preface.

signified, to be a sacrament of the new-
testament Government, Acts. 17. 2. (and
so on.) But if all the Lord himself
said, Exod. 24. 7. (which, being com-
pared with Rom. 15. 10. Law is the
fulfilling of the Law, Jam. 2. 8. 1. Job.
4. 24. &c. clearly shew the sinlessness of
God, Exod. 20. 6. supposed with motives
of sin, Rom. 7. 15. &c. to be the hol-
iness, Heb. 12. 14. without which no
man shall see the Lord; or all the spe-
cial obedience he is obliged in to the Law,
in the office of circumcision, and of ob-
lation, Exod. 24. 7. All. (which is
true with the commandments of God,
Exod. 17. 5. Hear him, like Job. 1. 1.
— believe also in me, &c. & I will be
keeping of his commandments, Exod. 20.
8. & so also believe in your Christ, 1. Job. 3.
22. 23. &c. and both of them, with the
Lord's promise of mercy to them, & then
that they are comfortable and prosper-
ous; for always, performed from God's side,
as we infer from his promise that he will
show mercy or judgments sparing; for upon
this their engagement Moses (Exod. 24.
6.) sprinkled the blood of the sacrifice
upon them, commanding them, as before
them, therefore, to behold the blood (which

The Preface.

whereby, by all the Sacraments, to be
a token of the witness of this Covenant
which the Lord had made with them
concerning all these words, wit., to shew
them mercy for performance of these: &c.
Prov. 14. 12. *They are they that keep*
the commandments of God, and the
faith of Jesus is clearly holden forth.
All which, compared again with Rom.
8. 33. It is *Sufficient justification*, that is,
sheweth mercy. Rom. 3. 4. *the clear-*
and sufficient to be a proof of grace,
by imputation of Jesus Christ's righteous-
ness, *and* *by sprinkling of blood,* *and*
spirit, *in* *divine* *transformation,* *and* *renew-*
al *from* *all* *human* *wrongs* *of* *the* *Earth,*
from *the* *water* *of* *the* *Heavens,* *then* *the* *reconcili-*
ation *of* *my* *Children* *with* *the* *Heavenly* *God,*
divine, *the* *of* *the* *nature,*) Rom. 4. 5.
— But believeth on him that justifi-
eth the ungodly, *which* *is* *the* *first* *of*
actions *of* *God,* (Rom. 3. 24. 25. And
But *not* *of* *the* *works* *of* *the* *Heathen,* (Rom.
5. 19.) 1 Cor. 4. 4. I know nothing, &c.
3 Cor. 3. 3. Not that we are suffi-
cient, &c. *all* *which* *that* *God* *is*
all *engaged* *by* *the* *Gift,* *in* *this* *con-*
sisting *Covenant,* *is* *my* *merit,* *deserve* *my*
prayer *to* *God.* Amen.

J. Marston.

THE HOLY BIBLE
THE NEW TESTAMENT

THE GOSPEL ACCORDING TO ST. MATTHEW

THE GOSPEL ACCORDING TO ST. MARK

THE GOSPEL ACCORDING TO ST. LUKE

THE GOSPEL ACCORDING TO ST. JOHN

THE ACTS OF THE APOSTLES

THE GENERAL EPISTLES

THE APOCALYPSE OF JESUS CHRIST

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CHAP. IV.

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ADVERTISEMENT

Everlasting God

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September 1916, 2690, 1-933. A

The Everlasting-Gospel

It is the ten Commandments, with the conditions of the alternative of death or life by them. Exod. 20: 5, 6. viz. The visitation of the iniquity of the fathers upon them that hate God; or, Mercy to them that love him and keep his commandments, Exod. 34: 8.

As to the peoples engagement therin, it is set down, Exod. 24: 7. All that the Lord hath said will be done, and be recorded. And 3. And to His close, it is set down, Exod. 24: 8. And Moses took the blood, and sprinkled it upon the people, and said. Behold the blood, &c.

Again. As to the confirmation of the conditions of the works of the law, with the whole Scripture, &c.

Also. As to the clemency of the severity of the fathers, Exod. 30: 5, the meaning of which is, that through every hater of God, infidel, & scoundrel, inexcusable, unmerciful sinners, their sins will be remitted by God; & though you are in the hands of the most exacting, & severe of their judgments, as being God's most powerful, & King's & law's, & upon which God's King's & natural and so

2. As to the Lord's Setting of many, Exod. 30: 6; & the making, &c. Exod.

of the Everlasting Covenant.

the yoke of his curse and separations of them
in order to his soul and from his Command-
ments, 1 Cor. 1. 30. It is the impulsion
of Jesus Christ's righteousness unto them
through faith, Job. 5. 17. (for it is clear
that the keeping of the Commandments,
to which it is shewed, is to trust Jesus
Christ, 1 Thes. 1. 7. 2. and believe on his
name 1 Thes. 3. 13. and this is the
covenant which the same omnipotentall Cov-
enant is propely through every believer
by his own faith; His 3. 17. yet the
covenant of the fathers was given before the
mercy of God upon the posterity of
israel 2. 14. 15. for he said 14. 9. 15.
Israel said 15. 16. 17. for we have sinned
1. 16. 17. for we have sinned
mercy 1. 16. 17. 18. 19. 20. 21. 22. 23.
Covenant 1. 16. 17. 18. 19. 20. 21. 22. 23.
1. 19. And the former condition of the
Lord is the whole metry; I will "the love
of himselfe" from the brotherhood for the
offense committed. 1. 19. 20. 21. 22. 23.
of the commandments 1. 19. 20. 21. 22. 23.
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of the Evangelical Christians.

and, a' Gospell of y' blak robe feels, that
y' blak robe, as a neighbour, is not joined
to us, but is his enemy and his thorn; and the love of God with all our heart, and
of our neighbour as ourselves. And when
only good works themselves, but also
the ground of all good works. How can
it be denied that good works are a
changeable and unstable condition of the
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of Jesus Christ; right condition of the
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3. Mat. 17. 4. 1 Cor. 4. 5. 1 Cor. 10. 6. 1 Cor.
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The Everlasting-Gospel.

faith, that they made atonement for their souls. *Lev. 17.14.* &c. whom to be Jesus Christ, (beside the joining of his right to divine worship therewith, &c.) is manifested from these scriptures, *Gen. 3.9.*
30. *Exod. 25.22.* *Exod. 33.14.* *Exod. 34.17.* *28.* *Num. 7.89.* *Deut. 5.31.* *Ex. 7.14.*
1/2.19.3.6. *Deut. 14.10.* *Ex. 12.3.* *Ex. 17.17.*
33. Gen. 19.8. &c. Whereat, *1/2.2.4.5.* the two Commandments are the everlasting **Covenant** of the Law: for, from the promise of the Seed of the woman to Adams, until Jesus Christ, the Law of God and the Sacrifice were the conditions of the money of eternal life. The latter, to be revealed a long time after, *viz.* under the Gospels *4.19.17.5.* touching the hearing of his beloved Son Jesus Christ, *in whom he was well pleased,* commanding, *John 3.17.* to believe in him (the true knowledge of His Name, *such as Person, Office, &c.* understood pre-supposed); and, *14.6.* chapters *5.6.5.7.* *4.6.* *10.10.* *11.12.* *12.13.* *13.14.* *14.15.* *15.16.* *16.17.* *17.18.* *18.19.* *19.20.* *20.21.* *21.22.* *22.23.* *23.24.* *24.25.* *25.26.* *26.27.* *27.28.* *28.29.* *29.29.* *30.31.* *31.32.* *32.33.* *33.34.* *34.35.* *35.36.* *36.37.* *37.38.* *38.39.* *39.40.* *40.41.* *41.42.* *42.43.* *43.44.* *44.45.* *45.46.* *46.47.* *47.48.* *48.49.* *49.50.* *50.51.* *51.52.* *52.53.* *53.54.* *54.55.* *55.56.* *56.57.* *57.58.* *58.59.* *59.60.* *60.61.* *61.62.* *62.63.* *63.64.* *64.65.* *65.66.* *66.67.* *67.68.* *68.69.* *69.70.* *70.71.* *71.72.* *72.73.* *73.74.* *74.75.* *75.76.* *76.77.* *77.78.* *78.79.* *79.80.* *80.81.* *81.82.* *82.83.* *83.84.* *84.85.* *85.86.* *86.87.* *87.88.* *88.89.* *89.90.* *90.91.* *91.92.* *92.93.* *93.94.* *94.95.* *95.96.* *96.97.* *97.98.* *98.99.* *99.100.* *100.101.* *101.102.* *102.103.* *103.104.* *104.105.* *105.106.* *106.107.* *107.108.* *108.109.* *109.110.* *110.111.* *111.112.* *112.113.* *113.114.* *114.115.* *115.116.* *116.117.* *117.118.* *118.119.* *119.120.* *120.121.* *121.122.* *122.123.* *123.124.* *124.125.* *125.126.* *126.127.* *127.128.* *128.129.* *129.130.* *130.131.* *131.132.* *132.133.* *133.134.* *134.135.* *135.136.* *136.137.* *137.138.* *138.139.* *139.140.* *140.141.* *141.142.* *142.143.* *143.144.* *144.145.* *145.146.* *146.147.* *147.148.* *148.149.* *149.150.* *150.151.* *151.152.* *152.153.* *153.154.* *154.155.* *155.156.* *156.157.* *157.158.* *158.159.* *159.160.* *160.161.* *161.162.* *162.163.* *163.164.* *164.165.* *165.166.* *166.167.* *167.168.* *168.169.* *169.170.* *170.171.* *171.172.* *172.173.* *173.174.* *174.175.* *175.176.* *176.177.* 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*723.724.* *724.725.* *725.726.* *726.727.* *727.728.* *728.729.* *729.730.* *730.731.* *731.732.* *732.733.* *733.734.* *734.735.* *735.736.* *736.737.* *737.738.* *738.739.* *739.740.* *740.741.* *741.742.* *742.743.* *743.744.* *744.745.* *745.746.* *746.747.* *747.748.* *748.749.* *749.750.* *750.751.* *751.752.* *752.753.* *753.754.* *754.755.* *755.756.* *756.757.* *757.758.* *758.759.* *759.760.* *760.761.* *761.762.* *762.763.* *763.764.* *764.765.* *765.766.* *766.767.* *767.768.* *768.769.* *769.770.* *770.771.* *771.772.* *772.773.* *773.774.* *774.775.* *775.776.* *776.777.* *777.778.* *778.779.* *779.780.* *780.781.* *781.782.* *782.783.* *783.784.* *784.785.* *785.786.* *786.787.* *787.788.* *788.789.* *789.790.* *790.791.* *791.792.* *792.793.* *793.794.* *794.795.* *795.796.* *796.797.* *797.798.* *798.799.* *799.800.* *800.801.* *801.802.* *802.803.* *803.804.* *804.805.* *805.806.* *806.807.* *807.808.* *808.809.* *809.810.* *810.811.* *811.812.* *812.813.* *813.814.* *814.815.* *815.816.* *816.817.* *817.818.* *818.819.* *819.820.* *820.821.* *821.822.* *822.823.* *823.824.* *824.825.* *825.826.* *826.827.* *827.828.* *828.829.* *829.830.* *830.831.* *831.832.* *832.833.* *833.834.* *834.835.* *835.836.* *836.837.* *837.838.* *838.839.* *839.840.* *840.841.* *841.842.* *842.843.* *843.844.* *844.845.* *845.846.* *846.847.* *847.848.* *848.849.* *849.850.* *850.851.* *851.852.* *852.853.* *853.854.* *854.855.* *855.856.* *856.857.* *857.858.* *858.859.* *859.860.* *860.861.* *861.862.* *862.863.* *863.864.* *864.865.* *865.866.* *866.867.* *867.868.* *868.869.* *869.870.* *870.871.* *871.872.* *872.873.* *873.874.* *874.875.* *875.876.* *876.877.* *877.878.* *878.879.* *879.880.* *880.881.* *881.882.* *882.883.* *883.884.* *884.885.* *885.886.* *886.887.* *887.888.* *888.889.* *889.890.* *890.891.* *891.892.* *892.893.* *893.894.* *894.895.* *895.896.* *896.897.* *897.898.* *898.899.* *899.900.* *900.901.* *901.902.* *902.903.* *903.904.* *904.905.* *905.906.* *906.907.* *907.908.* *908.909.* *909.910.* *910.911.* *911.912.* *912.913.* *913.914.* *914.915.* *915.916.* *916.917.* *917.918.* *918.919.* *919.920.* *920.921.* *921.922.* *922.923.* *923.924.* *924.925.* *925.926.* *926.927.* *927.928.* *928.929.* *929.930.* *930.931.* *931.932.* *932.933.* *933.934.* *934.935.*

of the Everlasting-Covenant.

that great Commandment, *First this;* for clearing that the ten Commandments are the Gospel, as well the time of the Gospel, as the Law the time of the Law, but without prejudice of the difference between the Shadow and the Body: for he was as truly with them by his Spirit before he was manifested in the flesh, *Exodus 33:10:* &c. ordering all their wayes, but especially their engadging in the Covenant with God, as afterward with the Churches of all Nations, *Mat. 28:19:* &c. Whence, *Heb. 12:28.* you have the ten Commandments again the everlasting Covenant of the Gospel: for, from Jesus Christ until the end of the world, believing in him, and the love of God are the conditions of the mercy of eternall life also. And yet, because (though the former great Commandment change into the latter, under the notions of the Shadow & the Body, *Col. 2:17. Heb. 10:1: &c.:*) the Object of them both, *sic.* Jesus Christ, and the latter condition, *viz.* the love of God, abide all the dayes of time and eternall the same, *Revelation 21:3.* Therefore the persons of the saints, *wherever they shall be,* are the commandments of God, and

The Everlasting Gospel
the which of them are not unto everlasting Covenances, but one only, as I say Christ Hebrew 3, 8, in the same gathering and to day, and for ever, as Job 31, 13 and All to the peoples engagement, Exodus 24, 3, and then the Lord bath said will we do, because it answereth not to the distinction of the conditions of the Lawe shewing mercy, in love and keeping of his Commandments; he publisheth it, because of their importance what Commandments these were, of the keeping whereof he speaketh and informeth them, touching them before he would judge with them; viz. to offer sacrifices for making atonement for their souls, in obedience to the Angels voice: (of whom Moses, Exodus 24, 27, 28, 18, 19, 20, 21, 22, 23, was a Type,) which they seeing him do, in the 4. and 5. year, add cheerfully to their former engagement that to be obedient. As to the engagement it self then, they engage unto the alternative of the Commandments to say, if we be found to have God, and to have him to undervalue the commandments, then we are worthy, But for us to have from God, and therefore we must say so, that the Lord hath said,

of the Everlasting Agreement.

God, who sent from heaven Himself, or
or on earth by these means; so far to the
end and fulfilling thereof in love; but
not to give perfect obedience: for we
have disclaimed that already, *Exodus 10, 8*. *Speak thou with me, and we will hear*; but *as not God speak*, &c. &c. and do obey
me; that is, keep his Commandments
of Faith, as of *Jesus* said is: for the Lord
hath renewed his promise of mercy from
heaven to the performing of the tabernacles,
Exod. 23. 23: *But if ye shall do my commandments*
obey my voice, and do all that I speak then
I will be an enemy unto thine enemies, &c.
Whence is all is most clear, that the
sacrifices and their good works were the
conditions of *Israels* mercy; but the
faith of Christ and good works of ours.
But did neither make out their justifying
faith. *Heb. 10. 4*: *See, I speak unto you* which is *lied* now *in your upright habiting*;
but say just shall live by his flesh & non ours.
Rom. 3. 28: *Therefore being justified*
by faith we have passed from God through
our Lord Jesus Christ, *unto all the sons*,
who through our full perdition was
added to us. *Romans 3. 22*: *And being fully*
perfected, and what is left in him, glorified by
himself *as present* *which in the*
times *fulfilled*.

The Everlasting-Gospel

scut of it two-fold testimony of the conscience, the former, that we have performed both those conditions, *Act. 24.16.* And herein do I exercise my right to have alwaies a conscience void of any offence toward God and toward man. *1 Cor. 15.3.* For I delivered unto you first of all, that which I also received, how that Christ died for our sins, &c. The latter, that God is faithfull, *Heb. 10.23.* In this bold faith the profession of our faith without wavering, for he is faithfull that promised, *Heb. 11.11.* By faith also *Isa. 51.* he received strength to conceive seed, and was delivered of a child when he was past age, because he judged him faithfull who had promised. Or repented incase we have failed, *Act. 18.28.* Because he cōfuseth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. *3 Cor. 7.10.* &c. &c. Which he seeing, (for if he never, in point of justifying faith, we shall receive nothing of the Lord, *1 Cor. 15.6.* &c.) doth as is believed. And 3. As to the close, it is just as said is, upon their engagement to do all that the Lord had said, &c. &c. He sheweth the mercy according to the testimony of *2 Cor. 12.* their

Their concitnce, touching their belief and performance, (as had experience, *Num. 26.64. Heb. 3.17. 10.22.* &c. witnessed) by sprinkling of the blood of the sacrifices upon them, *Exod. 12.22.* under the nation of the blood of the Covenant: Which, *Levi 16.13. 16.17. 17.11.* compared with *Exod. 12.14. 13.1. 14.1. 19.1. 22.27. 23.14. 24.6. 25.9. 26.1. 27.21. 28.1. 29.30. 34.1. &c.* clear to be as valide and effectuall, for every intent thereof for the time, as Jesus Christ's own blood: *Exod. 29.30. 34. &c.* for ever: Differing only from it as the Shadow from the Body: and both of them from the blood of Circumcision, and of the Paschal Lamb; and water of Baptisme, and wine of the Communion, as the means from the end. Whence is convincingly clear that all Gods part of this everlasting Gospel of this everlasting Covenant is Grace, and all mans part is Faith. That the close of the relation between Grace and Faith is Salvation; and in particular, that the Object of justifying Faith is greater than is truly taken notice of, even a continuall exercise of the fulfilling of the whole revealed will of God, touching Himself, and the creature: The end whereof is, that we fulfil all righteousness, *Mat. 3.15.*

12. 14. 15. 16. 17. the perfecting
the office of intercency by our keeping of
the Commandement; to believe in Jesus
Christ; & the spirit of the gifts of con-
gregation by our love of God; (for such
living such) joineth them both in one;
Which, believing of what is to be de-
livered, and doing of what is to be done;
Heb. 11. 6. of our minister (which is inse-
parable from a God) and Rom. 10. 13. for the
profers of the Law are just, & so together
with Gods fidelity, sealed by the clear
light of the conscience, inferreth be-
lief of necessity, (because of Gods pro-
mise) that he will show usry: which
he seeing, doth as is belived, wsheth
sanctifyeth, and justifieth the Believer
through the imputation of Jesus Christs
righteousness, and all the consequents
thereof, evnt the actual performance
of the promises of the life that now is,
and of that which is to come; now
-13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 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1328. 1329. 1320. 1321. 1322. 1323. 1324. 1325. 1326. 1327. 1328. 1329. 1330. 1331. 1332. 1333. 1334. 1335. 1336. 1337. 1338. 1339. 1330. 1331. 1332. 1333. 1334. 1335. 1336. 1337. 1338. 1339. 1340. 1341. 1342. 1343. 1344. 1345. 1346. 1347. 1348. 1349. 1340. 1341. 1342. 1343. 1344. 1345. 1346. 1347. 1348. 1349. 1350. 1351. 1352. 1353. 1354. 1355. 1356. 1357. 1358. 1359. 1350. 1351. 1352. 1353. 1354. 1355. 1356. 1357. 1358. 1359. 1360. 1361. 1362. 1363. 1364. 1365. 1366. 1367. 1368. 1369. 1360. 1361. 1362. 1363. 1364. 1365. 1366. 1367. 1368. 1369. 1370. 1371. 1372. 1373. 1374. 1375. 1376. 1377. 1378. 1379. 1370. 1371. 1372. 1373. 1374. 1375. 1376. 1377. 1378. 1379. 1380. 1381. 1382. 1383. 1384. 1385. 1386. 1387. 1388. 1389. 1380. 1381. 1382. 1383. 1384. 1385. 1386. 1387. 1388. 1389. 1390. 1391. 1392. 1393. 1394. 1395. 1396. 1397. 1398. 1399. 1390. 1391. 1392. 1393. 1394. 1395. 1396. 1397. 1398. 1399. 1400. 1401. 1402. 1403. 1404. 1405. 1406. 1407. 1408. 1409. 1400. 1401. 1402. 1403. 1404. 1405. 1406. 1407. 1408. 1409. 1410. 1411. 1412. 1413. 1414. 1415.

CHAPTER

The Close of the Relation between Grace and Faith, in Salvation.

the same time, the *lungs* and *liver* are also involved.

200.00
100.00
50.00
25.00
12.50

•ପ୍ରକାଶକ୍ତି ମେଲା
ପ୍ରକାଶକ୍ତି ମେଲା

3 Tim. 3.16.
3 Pet. 1.20.
31. Pet. 1.21.

The Everlasting-Gospel

small son in behalf of foreseen fallen man; **Mat. 3. 2.** *But then Beth-lehem Ephratah,* though they be little among the thousands of Judah; *yet out of these shall come forth unto me the chiefest to the ruler in Israel:* whose going forth have been from of old, from everlasting. **3 Tim. 1. 10.** so he performed and preached to us in time, **Gen. 3. 15;** **Rom. 13. 17-18,** **Col. 1. 18.**

Gods purpose of the Creation and fall of man are supposed to be known from eternity. **Rom. 8. 29.** i.e. that he sent his Son, the eternall Word, (whom **Adol. 4. 13** with the Seal of righteousnesse) into the world, to take upon him our nature; and commanded him therin to give perfect obedience, and no insufficient satisfaction to his vngall Law in behalf of fallen man. (whence **Hebr. 12. 2.** He is called the Author of our faith) and fallen man himself upon the Gospel thereof. **Gen. 13. 15.** And I will have a name betweene thee and the progeny

Gen. 3. 15-16 **Gen. 3. 17-18** **Gen. 3. 19-20** **Gen. 3. 21-22** **Gen. 3. 23-24** **Gen. 3. 25-26** **Gen. 3. 27-28** **Gen. 3. 29-30** **Gen. 3. 31-32** **Gen. 3. 33-34** **Gen. 3. 35-36** **Gen. 3. 37-38** **Gen. 3. 39-40** **Gen. 3. 41-42** **Gen. 3. 43-44** **Gen. 3. 45-46** **Gen. 3. 47-48** **Gen. 3. 49-50** **Gen. 3. 51-52** **Gen. 3. 53-54** **Gen. 3. 55-56** **Gen. 3. 57-58** **Gen. 3. 59-60** **Gen. 3. 61-62** **Gen. 3. 63-64** **Gen. 3. 65-66** **Gen. 3. 67-68** **Gen. 3. 69-70** **Gen. 3. 71-72** **Gen. 3. 73-74** **Gen. 3. 75-76** **Gen. 3. 77-78** **Gen. 3. 79-80** **Gen. 3. 81-82** **Gen. 3. 83-84** **Gen. 3. 85-86** **Gen. 3. 87-88** **Gen. 3. 89-90** **Gen. 3. 91-92** **Gen. 3. 93-94** **Gen. 3. 95-96** **Gen. 3. 97-98** **Gen. 3. 99-100** **Gen. 3. 101-102** **Gen. 3. 103-104** **Gen. 3. 105-106** **Gen. 3. 107-108** **Gen. 3. 109-110** **Gen. 3. 111-112** **Gen. 3. 113-114** **Gen. 3. 115-116** **Gen. 3. 117-118** **Gen. 3. 119-120** **Gen. 3. 121-122** **Gen. 3. 123-124** **Gen. 3. 125-126** **Gen. 3. 127-128** **Gen. 3. 129-130** **Gen. 3. 131-132** **Gen. 3. 133-134** **Gen. 3. 135-136** **Gen. 3. 137-138** **Gen. 3. 139-140** **Gen. 3. 141-142** **Gen. 3. 143-144** **Gen. 3. 145-146** **Gen. 3. 147-148** **Gen. 3. 149-150** **Gen. 3. 151-152** **Gen. 3. 153-154** **Gen. 3. 155-156** **Gen. 3. 157-158** **Gen. 3. 159-160** **Gen. 3. 161-162** **Gen. 3. 163-164** **Gen. 3. 165-166** **Gen. 3. 167-168** **Gen. 3. 169-170** **Gen. 3. 171-172** **Gen. 3. 173-174** **Gen. 3. 175-176** **Gen. 3. 177-178** **Gen. 3. 179-180** **Gen. 3. 181-182** **Gen. 3. 183-184** **Gen. 3. 185-186** **Gen. 3. 187-188** **Gen. 3. 189-190** **Gen. 3. 191-192** **Gen. 3. 193-194** **Gen. 3. 195-196** **Gen. 3. 197-198** **Gen. 3. 199-200** **Gen. 3. 201-202** **Gen. 3. 203-204** **Gen. 3. 205-206** **Gen. 3. 207-208** **Gen. 3. 209-210** **Gen. 3. 211-212** **Gen. 3. 213-214** **Gen. 3. 215-216** **Gen. 3. 217-218** **Gen. 3. 219-220** **Gen. 3. 221-222** **Gen. 3. 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able to his weak condition; *Gen. 3. 7.*
And the eyes of them both were opened,
and every knowledge that they were naked; and
they saw that it was不堪able, and made
them selves aprons, and believed thee of
*Jesus Christ under the penalty of con-
 demnation,* if his heart condemn him; *1. Joh. 3. 20.* Of totall and final fuling
 away from one of them; *Exodus 28: 25.*
1 Cor. 6: 9, 10. Or both; *Rev. 11: 8.* And
 upon assurance of the mercy of salvation
 so, if bear him witness; *John 3: 12, 13, 14,*
3. John 3: 21. — that he had inclined to the
 end; *Act. 3: 4, 17.* In both; *1 Tim. 7: 9,*
John 16: 17. *3 John 3: 23.* Touching all
 which conditions, God, Jesus Christ,
 and fallen man, engaged in this com-
 mon everlasting Covenant of Christ.
 The holy Ghost our witness; *for* he,
Rev. 10: 7, 8. is the *spirit* (meaning
in the flesh) to be the *preacher* of us,
Rev. 14: 6. and power *chief* of us; *Rev. 14:*
12, 13. The dispensation wherein are
 two: The one by the *shadow* of life,
 the other by the *body*. *Col. 2: 7.* *Heb.*
10: 1, 2. The former the *law* *of* *life*, *2: 1, 4,*
 closed by the *shadow* of Jesus Christ's
 blood; *Exodus 31: 18.* — It should be *closed*
 of the *Covenant*; *2: 10.* The latter the
Gospel, *23: 11, 12.*

Exodus 34: 10,
27, 28, 29.
Gen. 3: 19.
Heb. 8: 6.
Deut. chap.
27, 28, 29.

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1. **1 Cor. 11:26.** **For** **whosoever** **eateth** **the** **bread** **or** **drinketh** **the** **wine** **without** **knowledge** **eateth** **it** **to** **his** **judgment** **and** **drinketh** **it** **to** **his** **judgment**. **For** **he** **eateth** **the** **body** **of** **the** **Lord** **and** **drinketh** **the** **blood** **of** **the** **Lord** **judging** **him** **not** **knowing** **what** **he** **eateth**. **Therefore** **judgment** **cometh** **upon** **the** **unknowing** **man**.

2 Tim. 2.10. of the body of Jesus glorified for all; 2 Tim. 2.5. Building up 24.7. a fact to all, sin being composed with the judgment of the world (the full stand and holding them in his grace). But when in 24.7. What facts, building up with God

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otures as *Acts* 10. 34. Then Peter opened his mouth, &c. think, that there is no more necessary to eternall life but the ordinary grace of the conditions of the everlasting Covenant; *Exodus* 20. 6.

And showing mercy unto thousands of them that love me, and keep my commandments; and Israels return to them; *Exod. 24. 7.* — *And they said, All that the Lord hath said will we do, and be obedient;* clearly understood by the intellectual facultie of the rationall soul, and elected of freedome by the apprehensive faculty thereof: for all the moving powers both of soul and body are inservient to these two. But others, building upon such Scriptures as *2 Sam. 7. 14.* *I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men;* — think, that beside these, some supervenient helps of grace (such as chastisements, *Psal. 119. 71.* *It is good for me that I have been afflicted;* &c. motions of the holy Ghost, *Deut. 30. 6.* &c.) are necessary: But they are easily reconciled; for the former are freely obeyed, *Rev. 3. 10.* but the latter not without help, *Neb. 9. 32.* *Exod. 23. 22.* *Ez. L. 18. 31,* *32.* Therefore, for the further clearing

18 The Everlasting-Gospel

of the reconciliation of them, (because this debate lyeth in the way of diligence) we are to take notice from the scriptures, that the holy Ghost setteth down God and Jesus Christ's parts of the everlasting Covenant in so lovely and amiable expressions, such as these. Num. 23. 21. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. Isai. 9. 6. For unto us a Child is born, unto us a Son is given, & the government shall be upon his shoulder: and his name shall be called, Wondrous, Counsellor, the mighty God, the everlasting Father, the Prince of peace. Jer. 33. 6. In his days Judah shall be saved, and Israel shall dwell safely; and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Ezek. 16. 14. And thy renounement forth among the heathen for thy beauty: for in my perfect strength the completeness which I had put upon thee, saith the Lord God. John 17. 21: That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 23. I am in them, and they in me, that they may be perfect in one, and that the world may

15. I know that thou hast sent me, and
diligently hast loved them, as thou hast loved me.

Eph. 5. 27. That he might present it so
to himself a glorious Church, not having
a wrinkle, or any such thing: but
that it should be holy and without blemish.

Col. 1. 15. What is the image of the in-
visible God, the first-born of every creature.

16. For by him were all things created,
that are in heaven, and that are in earth,
visible and invisible, whether they be
thrones, or dominions, or principalities, or
powers: all things were created by him,
and for him. 17. And he is before all
things, and by him all things consist. 18.

And he is the head of the body, the church,
who is the beginning, the first-born from
the dead, that in all things he might have
the pre-eminence. 19. For it pleased the
Father, that in him should all fulness

dwell. 20. And (having made peace
through the blood of his cross) by him to
reconcile all things unto himself: by him

I say, whether they be things in earth or
things in heaven. 21. And for that
were sometime alienated, and enmities
your minds by wicked works; yet with
him being reconciled, ye would soften a

heart of stone, and revivish it with the
love

love of them's witness. Paul, Phil. 3. 8.
 Yea doubtlesse, and I count all things but
 loss and dung for the excellency of the
 knowledge of Christ, that I may know
 him; 9. And be founthin him, not havin
 mine own righteousness; and 1 Pet. 4. 11.
 So commanded these who have re-
 ceived the gift, to preach them accor-
 dingly; which, with the capacity the
 image of God remaining after the fall,
 giveth to imbrace these, is abundance of
 grace: else were the preaching of such
 as, Gen. 3. 7, 8, 12.
 as, Deut. 30. 15. See, I have set before
 thee this day life and good, and death and
 evil, 19. I call heaven and earth to wit-
 ness this day against you, that I have set
 before you life and death, blessing and
 cursing: therefore choose life, that thou
 and thy seed may live. Luke 10. 16.
 He that beareth you, beareth me: and
 he that despiseth you, despiseth me: and
 he that despiseth me, despiseth him that
 sent me; unnecessary: Which is ab-
 surd; for the Lord hath commanded it
 to be done, Mattb. 10. 7. And as you
 preach, saying, The kingdome of heaven
 is at hand.

The effects whereof are two: The
 former per accidencie, vize: contradic-
 on,

given, blasphemy, Act. 13.45. But when
the Jews saw the multitudes, they were
filled with envy, and spoke against those
things which were spoken by Paul, con-
tradicting and blaspheming. The latter
is ver se; viz; the obedience of faith, Rom.
1.17. Rom. 1.5. And because the con-
dition of the former abideth ever the
same: viz, that their worm shall not die,
fire never shall their fire be quenched, Isaia-
ch 65.24. and that it shall be more dolorable
such for Sodom and Gomorrah, in the day of
judgement, then for them, Mat. 10.14.
and that the condition of the latter
will be subject to many changes: therefore,
leaving the former aside, a word or
two of the latter: viz. That of these
who obey the word of grace, some, as
Joshua, Caleb, Num. 16.6; 24. being
enravished with the intrinsick sweetnes-
s of the grace therof, witness their re-
ciprocall love (Cant. 8.6. Set me as a
seal upon thine heart, as a seal upon thine
arm: for love is strong as death, jealousy
as hell as the grave: the coals there-
of are coals of fire, which hath a most ve-
hement flame. 2Cor. 5.14. For the love
of Christ constraineth us) to God, for
his first love to them, 1John 4.10. Here-
on,

Gal. 3.5. for ye are loved, not that we loved you, but that he loved you, what ye are the son is the propheſion for us: stand fast therefore,

Mark 4. 26. without any ſeen help or ſupervenient

27. Joh. 3.6. gracie are all; and ſo are ſaved by the ordinary gracie of the Gospell 2 Cor. 6.10.4.

For the weapons of our warfare are not carnall, but mighty in God to the pulling down of strong holds. Casting down ſupernatural and earthly pride from that exalteth in ſelf upright and knowledg of God, and bringing into captivity every thought by the obedience of Christ: which cleaſeth the tolerableneſſe of the former opinion.

Others, as David 2 Sam. 11.12. And it came to passe in the evening tide that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman ſwelling her ſide, and when he had inquired bedfellow to look upon her, 2 Kings 11.2. And Abner the chief ſtrategist of David in his army, and he was in Jerusalem, and he ſaw her; and he ſent messengers, and ſent unto her, Goliath, enquired of her, and ſaid the god of Ekron, whether I ſhall ever ſee thy wife: Jeſuſhah, 2 Chr. 11.23. And he ſent her with

2 Sam. 11.12. And it came to passe in the evening tide that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman ſwelling her ſide, and when he had inquired bedfellow to look upon her, 2 Kings 11.2. And Abner the chief ſtrategist of David in his army, and he was in Jerusalem, and he ſaw her; and he ſent messengers, and ſent unto her, Goliath, enquired of her, and ſaid the god of Ekron, whether I ſhall ever ſee thy wife: Jeſuſhah, 2 Chr. 11.23. And he ſent her with

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with stones at the King's commandment,
in the court of the house of the Lord: Pe-
ter, Mat. 26. 72. And again he denied
with an oath, I do not know the man. 74.
Then began he to curse and to swear,
saying, I know not the man. And im-
mediately the cock crew. 75. And Peter
remembered the words: fall therefore, tho'
not the same length; Gal. 5.4. Whosoever
of you are justified by the law, ye are fallen
from grace: for Abazar, Jehoash, con-
temning the supervenient help of the
motions of the Spirit by the ministry
of the Prophets, of afflictions, &c. die
in their sins: But David, Psal. 119.67.
Before I was afflicted, I went astray: but
now have I kept thy word: Peter, Luko
22.61. And the Lord turned, and looked
upon Peter: and Peter remembered the
word of the Lord, how he had said unto
him, Before the cock crow, whom shall do
by me i brice; holpen by them, repent
and live.

Again, When the Lord seeth that
one or two of these helps are ineffectu-
all, he multiplieth both the number and
application of them: for, 2Chr. 36.13.
He sendeth his messengers, rising betime,
and sending them; Nch. 9.20. Hol. 9.10.
giveth

King. 1. 16.
2Chr. 24. 28.
2Sam. 7. 14.
Psal. 89. 29.
30. Luk. 19.
7. Ezeb. 11.
19,20.

giveth his holy Spirit; (that is, convin-
ceth the hearers, that the ambassage is
of God) *Psal. 78. 21, 31. Amos chapters*
1, 2. multiplieth his judgements and
chastisements, &c. All which grace,
both ordinary of the Word, and super-
venient of help, some abusing freely:
as by slaying of the Prophets, *2 Chron.*
36. 16. But they mocked the messengers
of God, and despised his words, and mis-
used his Prophets, &c. free resisting,
quenching, grieving, vexing of his ho-
ly Spirit, profane mocking of his
judgements, *Isa. 22. 12.* And in that day
did the Lord God of hosts call to weep-
ing and mourning, and to baldness, and
to girding with sackcloth. *13.* And behold,
joy and gladness, slaying of oxen, and kil-
ling sheep, — let us eat and drink: for to
morrow we shall die: continue in their apo-
stasie, and die therein: for he giveth
the murderers of his Prophets blood
to drink. *Rev. 16. 6.* For they have shed
the blood of saints and prophets; and thou
hast given them blood to drink: harden-
eth the hearts of the refusers of his ho-
ly Spirit, totally and finally, *Jer. 44. 26.*
Therefore bear ye the word of the Lord,
all Judah that dwell in the land of Egypt.

Behold,

Rebold, I have sworn by my great name
with the Lord, that my name shall no more
be named in the mouth of any man or
dab, in all the land of Egypt, saying, The
Lord God liveth: and then consumeth
them by the sword and by the famine,
till there be an end of them: *ibid.* v.

27. *Bebo'd J will watch over them for evil, and not for good and all the men of Judah that are in the land of Egypt shall be consumed by the wind, and by the famine, untill there be an end of them.* But not untill he had resolved inexorably before, (that his Spirit should strive no more with them,) as, *Genes. 6. 5.* he did with the old world, before he cutted them off by the flood) the destruction of these horrid atheists who mocked the threatenings of his judgments, *Isa. 23. 14.* And it was revealed in mine ears by the Lord of hosts, *Surly this iniquity shall not be purged from you, saith the Lord God of hosts. Isa.*

28. 8. And your covenant with death
shall be disannulled, and your agreement
with hell shall not stand; when the great
bowing scourge shall pass through, then
ye shall be trodden down by it. But others,
holpen by them; as Judah by the mi-
nistry

history of the Prophets, Jer. 26.18: Micah prophesied, saying, Thus saith the Lord of hosts, Zion shall be plowed like a field. 19. Did Hezekiah king of Judah and all Judah put him at all to death? Do not fear the Lord, and beseech the Lord? Israel by the sword, Jud. 6.6. And Israel was greatly impoverished, because of the Midianites. 12. And the angel of the Lord said, the Lord is with thee, Judah by the Holy Ghost, 2 Chron. 30. 12. Also in Judah, the hand of God was to give them one heart to do the com-

mandment of the king: repent and live; 22. Joh. 15.5. Which cleareth the soundness of the latter opinion: viz. That, though some may be saved by the ordinary grace of the Gospel, as of late said is; as Enoch, Phale, &c. yet the most are saved by the supervenient helps of grace to govern their freedom by; as Jacobs, Gen. 48. 18. The angel which redeemed me from all evil, blessed the lads: Davids, 1 Chron. 18.19. All thou, said David, the Lord made me understand in writing by his hand upon me; because of the general weakness of flesh, Matth. 26.41. Watch and pray, that ye enter not into temptation; the spirit indeed is willing,

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But the ~~rest~~ is weak: for, Psal. 78. 38,
it is but a ~~rest~~ that passeth: Isai. 40. 6.
grap'! Jam. 4. 14. a vapour.

And so, to insist in the relation between grace and Faith, it is clear that the difference between the free obedience of Faith, and that which is by helps, produceth three classes of Scriptures: viz.
THE FIRST, which commandeth simply by the authority of the word of grace, to perform our part of the everlasting Covenant; such as that of Eze. 18. 31,
32. — Make you a new heart, and a
new spirit; — I will put my spirit into you, and
live in you. And being compared with the
inhibition touching the tree of knowl-
edge, &c. is really grace) whereunto
belongeth the Covenant it self. Eze. 36.
chap. 3. Exod. 34. 48. and the whole
body of the Scripture accordingly; such
as Destr. 5. 2. I am with thee, stand thou
hereby, and I will speak unto thee all
the commandments, and the statutes, and
the judgments which thou shall teach
them, that they may do them in the land
which I give them to possess it. Destr. 30.
11. For this commandment which I com-
mand thee this day, is not hidden from
thee, neither is it far off. Rom. 10. 8.

Levit. 18. 5.
Ezek. 18. 32,
32. Rom. 1. 5.
Phil. 4. 13.

Gen. 2. 17.
Gen. 3. 3.
Ezeck. 18. 28.
2Cor. 7. 10,
11.

— The

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— The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach. Which whosoever do constantly go the end, are blessed: 2 Cbr. 20. 7. Then they returned every man of Judah and Jerusalem, and Iehosaphat in the forefront of them, 20. 9. again to Jerusalem with joy; for the Lord had made them to rejoice over their enemies. Luke 17. 21. Neither shall they say, Lo here, or lo there: for behold the kingdom of God is within you. Rom. 14. 17. For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the holy Ghost. Phil. 4. 7. And except (in case of trial: as Gen. 22. 2, Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a burnt-offering. Job 1. 9, Then Satan answered the Lord, and said, doth Job fear God for nought? &c.) increase of sanctification. John 15. 2.

— And every branch that beareth fruit, he purgeth it: —; or making of the works of God manifest. John 9. 2. — Jesus answered, neither hath this man sinned: but that the works of God should be made manifest: the face of God shineth always upon them. Num. 6. 25. The Lord make his face shine upon thee, and be

be gracious unto thee. *Psal. 84. 11.* For the Lord God is a sun and shield ; by the disposing power of the Spirit, (*2 Chron. 16. 9.* For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect towards him. *Zach. 4. 10.* — they are the eyes of the Lord, which run to and fro throughout the whole earth.

Mat. 16. 13. And if the house be worthy, let your peace come upon it : that is, the riches of the blessing of the Gospel.

Rev. 5. 6. And I beheld, and lo in the midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth : which of all grace is the most eminent) either in a present sensible way ; as upon Lot, *Gen. 19. 22.* Haste thee, escape thither, for I cannot do any thing till thou become thither : Simeon, *Luke 2. 28.* Then took he him up in his arms, and blessed God, and said ; 29. Lord, now lettest thou thy servant depart in peace, according to thy word. 30. For mine eyes have seen thy salvation : On future intellectual ; viz. by faith's as upon Abraham,

Prov. 16. 33.
Hosea 1. 7.
Zach. 4. 6.
Mat. 3. 16.

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Abraham, Gen. 22.13. And he said, Lay no
string hand upon the lad, neither do thou
any thing unto him: for now I know that
thou fearest God, seeing thou hast not
withheld thy son, thine only son from me.
Heb. 11.17. By faith Abraham when he
was tried, offered up Isaac: and he that
had received the promises, offered up his
only begotten son. Job 42.7. And I answer
so, that after the Lord had spoken these
words unto Job, the Lord said to Eli-
phaz the Temanite, My wrath is kind-
led against thee, and against thy three
friends: for ye have not spoken of me
the thing that is right, as my servant
Job hath. Rom. 8.28. And we know that
all things work together for good, to them
that love God, to them who are the called
according to his purposes. And it is for
disobedience or obedience hereof, that
man dieth or liveth in time, Exod. 20.
12. Honour thy father and thy mother,
that thy days may be long upon the land
which the Lord thy God giveth thee: and
eternally, Mat. 24.41. Two women shall
be grinding at the mill, the one shall be
taken, and the other left. Joh. 3.36. He
that believeth on the Son, shall have
everlasting life: according to the alternative
of

of the Covenant of grace, Exod. 20. 5. &
Thou shalt not bow down thy self to them,
nor serve them: for I the Lord thy God
am a jealous God, visiting the iniquity
of the fathers upon the children unto the
third and fourth generation of them that
hate me: 6. And showing mercy unto
thousands of them that love me, and keep
my commandments: in pure correspon-
dency to the presupposed alternative of
the Covenant of works; viz. death, for
eating of the tree, Gen. 2. 17. for in the
day that thou eatest thereof, thou shalt
surely die: and life, for forbearing to
eat.

The second, of judgements and cha-
ffisements; such as that of Psal. 119. 71.
It is good for me that I have been afflicted,
that I might learn thy statutes; where-
unto belong all such Scriptures, as, Pro.
3. 11. My son, despise not the chaffing
of the Lord, neither be weary of his cor-
rection: Jer. 10. 23. Fear thou not, O
Jacob my servant, said the Lord, for I
am with thee, for I will make a full end
of all the nations whither I have driven
thee, but I will not make a full end of thee,
but correct thee in measure, yet will I not
leave thee wholly unpunished: Heb. 12.

21. Now no chastening for the present
seemeth to be joyous, but grievous; & it
will which { 1 Cor 3. 14 } What could have
been done more to my vine-yard, that
have not done it? wherefore when I look
ed that it shoulde bring forth grapes,
braught it forth wilde grapes? (are some-
time freely withheld; and sometime,
Jude. 11. And the people served the
Lord all the days of Joshua, and all the
days of the elders that did live after Joshua,
who had seen all the great works of the
Lord, what he did for Israel; freely
obeyed ad 101. all this : in this be-

The third, of the motions of the holy
Ghost; as that of Ezek. 36. 29. And I
will give them one heart, and I will put
a new spirit within you; and I will take
the stony heart out of their flesh, and will
give them a heart of flesh: whereunto
belong all such Scriptures, as, Exod. 33.
14. And besaid, My presence shall go
with thee; and I will give thee rest: Deut. 30. 6. And the Lord thy God will
circumcise thine heart, and the hearts of
thy seed to love the Lord: Jer. 31. 33.
But this shall be the covenant that I will
make with the house of Israel, After
those days, saith the Lord, I will put

of the Everlasting Covenant.

Set my law in their inward parts, and write
it in their hearts, and will be their God,
and they shall be my people. Sec. Match.
28.20. — and lo, I am with you alway,
even unto the end of the world. All

which, Acts 7. 51. — ye do always
resist the holy Ghost, as your fathers did, so
do ye, may be freely resisted; or (Acts
2. 37. Now when they heard this, they
were pricked in their heart, and said unto
Peter and to the rest of the apostles, Men
and brethren, what shall we do?) freely
received. But there is a great difference
between them and the displeasing power Neh. 9.20.
of the Spirit: for it, of necessity, wait-
eth punctually upon the foreknown lea-
sons of justice, or mercy, in an over-
powering way; but unscerned, ex-
cept in its effects: as, Dan. 4.17. The
mortal is by the decree of the watchers,
and the demand by the word of the holy
ones: to the intent, Sec. Gen. 20.6. And
God said unto him in a dream, Ica, I
know that thou didst this in the integrity
of thine heart: for I also withhold thee
from sinning against me; therefore suffer-
ed I thee not to touch her. 1 Sam. 15. 52. Gene. 5. 24.
And David said to Abigail, Blessed be
the Lord God of Israel, which sent Num. 26.65.
me this 2 Sam. 28.1.
2 Kings 2. 11. Rev. 3. 10.

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day comest thou, 34. For in thy due time, saith the Lord God of Israel, I will, who both
keeps us back from hurting them, &c. Act
10. 17. Now while Peter doubted in
himself what this vision which he had seen
should mean; behold, the men which were
sent from Cornelius had made enquiry for
Simons house; and stood before the gate.
But they help only of freedom to give
the obedience of faith to the word of
grace. By the former many escape death
who are worthy of it by justice; as Da-
vid, Manasseh, &c; and many are pun-
ished by it, who by the law, in our judge-
ment, deserve it not; as Nahash, Balaam,
Apostle, &c. For the keys of judgment
are in the hands thereof: Now doth the
Lord ever restrain the liberty of any
creature, except for particular ends; as
David from destroying of Nahash, that
he should not be guilty of innocent
blood, as said is; or the Mariners from
flying out of the ship for the safety of
all. 1602 27. 31, 32. And thine, is
clear that the simple obedience of faith
to the word of grace can save alone
without any supererogation help, in a sec-
ond way; Mat. 4. 26, 27. Job. 3. 8. thought
very few, as Nahash, Balaam, Goliath, Sa-
muel,

much. Elijah, &c. the Church of Philadelphia, &c. But the supererogatory acts of grace can never save without it: for fallen man is truly out of the parties of the everlasting Covenant, *Exodus 19.5.* Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. *Deut. 3.29.* O that there were such an heart in them, that they would fear me, and keep all my commandments alwayes, that plenteousness might be well with them, and with their children for ever: Which produceth a fourth class of scriptures, &c. of these which join the work of our spirits, and the work of the Spirit of God together: such as that of *Phil. 2.12.* ~~where~~ *work* ~~and~~ *ye shall be* *infallible*, &c. *v. 13.* For it is God which worketh in you, both to will and to doe of his good pleasure, &c. *Whereunto* ~~belon~~ *belon* *g* *all* *such* *Scriptures*, *2Chr. 30.12.*

John. 3.12 & 8.1. — Turn them me, and I shall be turned; for thou art the Lord my God. *John 3.12.* — how much more shall your heavenly Father give the holy spirit to them that ask him? *John. 14.12.* For the holy Ghost shall teach you in the same *veritatem* *quoniam* *propterea* *sa* *li* *ke* *5.*

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And the apostles said unto the Lord, Increase our faith. Rom. 8:16. The Spirit it self beareth witness with our spirit, that we are the children of God. 26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit it self maketh intercession for us with groanings which cannot be uttered. Heb. 12: 28. —— let us have grace, whereby we may serve God acceptably, with reverence and godly fear. &c. All which fill us with the holy Ghost. Acts 7: 55. But he being full of the holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God: &c. and join the operations of Gods Spirit, and the works of our spirits, in so subtle a way in our mind, that we cannot discern the one from the other: as is evident from these late above, and many other Scriptures, such as, Mar. 4: 26: And he said, So is the kingdom of God, as if a man should cast seed into the ground, 27. And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. Joh. 3: 8. The wind bloweth where it listeth, and thou hearest

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the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Joh. 6. 44: No man can come to me, except the Father which hath sent me, draw him, and I will raise him up at the last day.

65. — no man can come unto me, except it were given unto him of my Father. Acts 16.14. — Lydia heard us: whose heart the Lord opened. Acts 18.27. —

be helped them much which had believed through grace. 1 Cor. 15.10. — But I laboured more abundantly than they all: yet not I, but the grace of God which was

with me. And yet certain it is, that since the work of this conjunction is to be measured by the end, (which is, that the Saint may be saved by his own obedience of faith, as it is the work of his own spirit) it is clear that the work of our spirit, in respect of the end, is the agent, and the work of Gods

Exod. 23.25; Spirit the help, Ezek. 11.19: — and

^{22.} Hab. 2.4.

I will take the stony heart out of their flesh, and will give them an heart of flesh:

20. That they may walk in my statutes, and keep mine ordinances, and do them:

and they shall be my people, and I will be their God. The like conjunction where-

^{32.} Ezek. 18. 31

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of is manifestly seen in many other exigencies of the glory of God: as in calling to act by raptures; as the gift of tongues, *Acts 2. 3. 4.* and infused habits of helps; as the gift of healing, *1 Cor. 12. 9.* and by both in one person, (which is ordinary) as in *Elisha*, *2 Kin. 3. 15.* *But now bring me a minstrell.* And it came to passe when the minstrell played, that the hand of the Lord came upon him, or *Timothy*, *2 Tim. 1. 6.* *Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my hands:* &c. Whereunto belong all such Scriptures, as *Exod. 3. 6.* — *and in the hearts of all that are wise-hearted I have put my law.* *Isa. 38. 24.* *Doth the plow-man plow all day to sow?* *26.* *For his God doth instruct him to discretion and doth teach him.* *Eph. 4. 8.* — *and he gave gifts unto men.* *11.* *And he gave some, apostles:* &c. And in this sense is every mans exercise, whereby unto God hath called him, for his glory, and his own subsistence, his calling. And it is very probable, that the temptations of Satan are in imitation hereof, for he joyneth with originally sordid-willing in us, which maketh his working secret;

of the Everlasting Covenant.

secret, his temptations powerfull, and the sin and judgement ours own : as up^t Rom. 7. 17. Eph. 2. 2. on David, 2 Sam. 24. 1. — Shall seven years of famine come with these? &c. — 1 Chron. 21. 1. Ambition stood up against Israel, and provoked David to number Israel, which should stir up great watchfulness against it; as (Mat. 25. 4. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak) the Lord com- manded us:

And so, to return to the obedience of faith; (because salvation, which is the close of the relation between grace and faith, cannot be gotten understood without the knowledge of both the terms whereof) is a twofold testimony of the conscience: (belief that God is, from Heb. 11. 6. — for he that com- eth to God, must believe that he is, and that he is a rewarder of them that diligently seek him, presupposed) the first being grounded upon such Scriptures, as Act. 24. 16. And herein do I exhort myself to have always a conscience void of offence toward God, and toward men. 1 Joh. 3. 21. Beloved, if our hearts con- demn us not, then have we confidence to- ward

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ward God, that we have performed our part of the everlasting Covenant; viz; given the *speculative* obedience of belief on the name of Jesus Christ; and *practical*, of love, or holiness, to it, 1 Joh. 3. 23. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandement: Revel. 22. 14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. The latter upon such Scriptures, as Heb. 10. 23. Let us hold fast the profession of our faith without wavering: (for he is faithfull that promised.) Heb. 11. 11. Through faith also Sarah her self received strength to conceive seed, and was delivered of a child when she was past age, because he judged him faithfull who had promised: &c. viz, that God is faithfull: And so, since the holy Ghost, 2 Pet. from ver. 4. to ver. 11. hangeth the making of thy calling and election sure upon these, consider betime, (for the result of these and others, such as Rom. 6. 25.) And it shall be our righteousness, if we observe to do all these commandments before the Lord our God,

of the Everlasting-Covenant.

as he hath commanded us. Rev. 14. 12.

— here are they that keep the commandments of God, and the faith of Jesus. performed, is justifying faith) what diligence the glory of God, and the consequences thereof, eternall death or life, calleth for at thy hand: to give obedience to the everlasting Gospel of this everlasting Covenant; which is the directory of this thy diligence, touching thy justifying faith, whereby thou dost keep condition to God.

If thou have ears to hear therefore, hear, and I shall convince thee that there is never a sentence thereto, but is either positively or reductively, faith or grace; and the one of them ever inferring salvation of the other: for salvation is the close of the relation between them, holding as truly in them, as any other relation holdeth between any other relative terms whatsoever: *viz.* 1. That as it is impossible that both the terms of a relation (as father and son) should be the same thing, so is it that faith should be fundamentally grace, or grace faith; yea, even as impossible as thy spirit to be the Spirit of the Lord, or the Spirit of the Lord to be thy

Isai. 66. 24.
1Cor. 2. 9.

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of the Everlasting-Covenant.

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1Cor. 2. 9.

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thy spirit. When faith then is called saving grace, and attributed to the Spirit 1 Cor. 12. 9. of the Lord; the meaning of it is; That when the Lord seeth thy spirit weak for the working out of thy salvation, he helpeth the work of thy spirit, with the work of his Spirit, which holdeth in all other saving graces: as Rom. 12. 6. Having then gifts, differing according to the grace that is given to us, whether prophetes, let us prophesise according to the proportion of faith: &c. 1 Cor. 12. 11. But all those Worketh that one and the self same Spirit, dividing to every man severally as he wills. Eph. 4. 8. — and gave gifts to men. 10. And he gave some, apostles: 11. For the perfecting of the saints, &c. 1 Pet. 4. 10. As every man hath received the gift, even so minister the same one to another, as good stowards of the manifold grace of God. For in all these thy spirit is the basis, and Gods Spirit the helps: and this is the reason why we are commanded to pray for increase of faith, and ask for the holy Ghost, &c. [1 Cor. 12. 16. — grace for grace; or Heb. 12. 1. Faith is the substance, &c.] make anything out against this; because they are not

[Hebe. 9. 20.]

[Isaiah 5. 4.]

[Luke 11. 13.]

[Luke 17. 5.]

not proper or simple enunciations, but figurative: *viz.* the former, *metonymia
occidentis presubiecta*; the latter, *effecti
pro efficiendo*. 2. That, as one party, keeping in a covenant, oblidgeth the other to keep also; { for all covenants are *relata* }, so doth faith infer salvation of grace, and grace perswade faith. All

Exod. 3, 11.
Jonah 1, 3.
Matt. 8, 21.
Genes. 4, 3.
1Sam. 10, 10.
2Tim. 4, 10.

which the saints may rest for a time, as, *Luke* 23, 43: and the prophet did accordingly obey, as, *Mat.* 10, 4.

And so, to proceed to the convincing of thee, that there is never a sentence of this everlasting Gospel, or Scripture, but is either positively or reductively grace or faith; it is clear by induction: for there is never a sentence of it, but it either the practicall obedience of faith, as the ten Commandments themselves, *Exod.* chap. 20, or contributing to the understanding of them; as, *Rom.* 13, 10.

1Tim. 1, 5.
Rom. 7, 17.
1Cor. 9, 27.
Exod. 23, 7.
Jer. 44, 26.
Luke 17, 10.
Heb. 11, 26.
John 19, 36.
Mat. 25, 34.
Gen. 2, 17.
Genes. 3, 3.
March. 5, 19.
James 5, 2.

— *Love is the fulfilling of the Law*: { which distinguisheth between them, as they are the object of the Covenant of Works, &c of the Covenant of Grace, of many differences. I will touch but this one: *viz.* That, in the former, understanding, perfect obedience of them is life; and the least motion of sinne against

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thy spirit. When faith then is called a saving grace, and attributed to the Spirit of the Lord; the meaning of it is; That when the Lord seeth thy spirit weak for the working out of thy salvation, he helpeth the work of thy spirit, with the work of his Spirit, which holdeth in all other saving graces: as Rom. 8: 26. Having then gifts, differing according to the grace that is given to us; whether prophetes, let me prophesie according to the proportion of faith: &c. 1 Cor. 12: 11. But all these worketh that one and the self same Spirit, dividing to every man severally as he wills. Eph. 4: 8: — and gave gifts unto men. 10. And he gave some, apostles: 11. For the perfecting of the saints, &c. 1 Pet. 4: 10. As every man hath received the gift, even ministering the same one to another, as good towards of the manifold grace of God. For in all these thy spirit is the basis, and Gods Spirit the helps: and this is

Nehe. 9. 20. the reason why we are commanded to
Isaiah 5. 4. pray for increase of faith, and ask for
Luke 11. 13. the holy Ghost, &c. [Norden Fabius
Luke 17. 5. 16. — grace for grace; or Heb. 11: 13. P.
Faith is the substance, &c.] making any
thing out against this; because they are
not

not proper or simple emulations, but figurative: *viz.* the former, *metonymia occidens pro subiecto*; the latter, *effigia pro efficiens*. 2. That, as one party, keeping in a covenant, oblidgeth the other to keep also; *sc.* for all covenants are *relata* to doth faith infer salvation of grace, and grace perswade faith. All which the saints may resist for a time, *Exod. 3. 11.* *Jonah 1. 3.* *Matth. 8. 21.* *Genes. 4. 3.* *1 Sam. 10. 10.* *2 Tim. 4. 10.*

And so, to proceed to the convincing of thee, that there is never a sentence of this everlasting Gospel, or Scripture, but is either positively or negatively grace or faith; it is clear by induction: for there is never a sentence of it, but is either the practicall obedience of faith, as the ten Commandments themselves, *Exod. chap. 20.* or contributing to the understanding of them; *as, Rom. 13. 10.*

1 Tim. 1. 5.

Rom. 7. 17.

1 Cor. 9. 27.

Exod. 23. 7.

Jer. 44. 26.

Luke 17. 10.

Heb. 11. 26.

John 19. 26.

Mat. 25. 34.

Gen. 2. 17.

Genes. 3. 3.

Matth. 5. 19.

James 3. 2.

— *Love is the fulfilling of the Law:* *which distinguisheth between them,* *as they are the object of the Covenant of Works, &c. of the Covenant of Grace,* *of many differences.* I will touch but this one: *viz.* That, in the former, understanding, perfect obedience of them in life; and the least motion of sinne against

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against them *simpliciter* death: but that, in the latter, there are degrees of obedience and mercy, *Mat. 10. 42. Lnk. 21. 3.* building thee up upon thy most holy faith: *Jude vers. 20.* and of sins and judgments, *Mat. 5. 22.* — *whoever is angry with his brother without a cause, shall be in danger of the judgement: lying in thy way thereof.* Or the speculative obedience of the faith of Jesus Christ it self; as that he is *Emmanuel, Mat. 1. 23.* Or contributing to the understanding thereof; as the wise mens gifts, *Mat. 2. 1.* Or conviction touching Gods fidelity it self; as that, *when the fulnesse of the time was come, God sent forth his Son, Gal. 4. 4.* Or contributing to the understanding thereof; as that the Jews could discern the face of the sky, but not the signs of the time: *Mat. 16. 3.* or the grace of God it self; *as, thou hast believed, so be it done unto thee, Mat. 8. 13.* Or contributing to the understanding thereof; as that, *God beareth not sinners, Joh. 9. 31.* and the one still inferring salvation of the other.

James 2. 22.

2Chr. 20. 12.

Dan. 6. 23.

Mar. 21. 28.

Mark 11. 4.

This was the faith that saved *Abraham, Jeboaphat, Daniel, &c.* obtaineth whatsoeuer we ask in prayer, purifieth the

the heart, (which is impossible, if the ^{Act. 15. 9.} heart condemn never so little of intention to sin, though opportunity to act it never occur, *Mat. 5. 28.*) and contributeth greatly to the clearing of the doctrine of justifying faith, professed in the reformed Churches.

Let no actual sin therefore escape thee, how small soever it seem in thine eyes: for it will always ly in the way of thy faith; not obely through the Lords breach of his promise of mercy to thee, *Num. 14. 34.* but also by the execution of his judgements threarned against thee for it, according to the measure of it; as danger of judgement ^{Matth. 5. 22.} for being angry against thy brother ^{Mat. 25. 43.} without a cause, or danger of the counsell, for laying Rach a to him, &c. Or to be condemned to hell, for neglect of the hungry, naked, sick prisoner, &c.

Omit no duty of love or holinesse: ^{James 2. 17} for every one of them, how small soever they be according to their measure, will likewise adde strength to thy faith: a cup of cold water will not want a reward; two mites will be highly esteemed by Jesus Christ; tendernesse of heart to the hungry, naked, &c. will exalt

Matth. 25.40. Exit so glory, (but never except it be done for Jesus Christ's sake.) Let no time passe, before thou begin thy diligence: while it is said, to day hast thou shone heart, &c. thou canst not tell if thou shalt live till to morrow, say not one hour, no not one moment: remember the example of Uzzah, 2 Sam. 6.7. If thou humble at this doctrine, read Matth. chapters 5, 6, 7. and thou shalt find it most punctually recorded there.

Thus God and Jesus Christ's parts of the everlasting Covenant are all grace;

Rom. 4. 16. viz. Jesus Christ's perfect fulfilling of the Law in our behalf, and God's imputation thereof unto us: obedience of Christ. 16. 24. Faith all our part thereof, which (as of late said is) is a two-fold testimony of the conscience: the former, that we perform the holiness of love, which is the holiness of the state of corruption, in our own persons: and believe that Jesus Christ hath performed the righteousness of God in our behalf: the latter, that, because we are convinced that God is faithfull, that we believe that he will approve the holiness of Jesus Christ unto us: which he doth as we believe, which, of althe

of the Everlasting-Covenant.

the gifts of grace, is the last in this side of time. (See, *Heb. 4.2, 3, he is the finisher of our faith*) and most free : viz. that for our obedience of faith, which both materially and formally is defiled with the motions of sin; the Lord imputeth unto us his own righteousness, pure and clean therefore. In respect of our part of the matter of our obedience of faith : viz. sincere holiness in intention and action, you have, *not the hearers of the Law are just before God, but the doers.* In respect of Jesus Christ's part thereof, and God's imputation of it unto us, you have, *Not by works of righteousness* *Thie. 3.5* *which we have done, but according to his mercy he saved us, &c.* In respect of our part of the matter thereto, *every one shall be judged according to their works.* In respect of Jesus Christ and God's part of it, *The saints are saved by grace.*

This is the *mysteries* which *had been hid* from ages and from generations; as shall more fully appear in the doctrine of justifying faith; which, being sensible of the judgments threatened against those who hid their talents in the ground have subjoined to this doctrine of free grace, *In the depths of thy riches hast thou* *the*

Heb. 11.11
Rom. 4.22
Matth. 8.19
Rom. 3.24
1 Kings 8.46
1 Iai. 64.6
Rom. 7.15,16
2 Cor. 5.21
1 Cor. 9.27
2 Tim. 4.7,8
Heb. 14.14

Rom. 2.13
James 1.22
1 Cor. 4.4
2 Cor. 3.5

Rom. 2.6
Rom. 4.16
Eph. 2.3

Match. 25.30

Rom. 11.31

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the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out.



CHAP. III.

The Close of the Relation between
Faith and Grace, is Salvation.

Roms. 11. 20.

Ephes. 2. 8.
John 1. 16.
Rom. 1. 17

Gen. 3. 15.
Gen. 6. 18
Gen. 9. 10, 11
12, 13. Gen.
17. 13, 21
Gen. 22. 16,
17, 18. Exod.
2. 24. Exod.
19. 5, 8. Exod.
20. 5. Exod.
23. 20, 21, 22.
Exod. 24. 7, 8. engaged in Jesus
Exod. 24. 7, 8. Christs blood; (a figure whereof was
Exod. 34. 27 the blood of the sacrifices) and all Na-
Dent. 18. 18.
Psal. 103. 18.
Luk. 1. 71, 72.
Acts 3. 22.
Acts 7. 37.

Gen. 3. 15.
Marth. 17. 5.
Gen. 15. 6.
Rom. 4. 24.
Rev. 22. 14.

THe true understanding of the Gospel, which we now preach, is, that in truth and substance it is the Covenant, the ten Commandments, Exodus 34. 28. Touching the conditions whereof, Exodus 20. 6. God and Israel, as Abraham's children by descent, Exodus. 24. 7, 8. engaged in Jesus Christs blood; (a figure whereof was the blood of the sacrifices) and all Nations, as his children in Jesus Christ, engage into now by baptism, Mat. 28. 19. Acts 15. 11.

2. Gods part whereof evermore, is shewing of mercy; that is, preaching, and imputation of Jesus Christs righteousness, John 14. 6. Acts 4. 12, 2 Cor. 1. 20.

3. The

of the Everlasting-Covenant.

3. The Saints part thereof, (grace presupposed, *John 3. 8.*) the love of God, and keeping of his Commandments: That is a two-fold obedience: The former Moral, *Mat. 5. 19.* *Mat.* chapters 6, 7, &c. The latter, Faith of Jesus Christ, revealed, and to be revealed, *Rev. 14. 12.* in the commandments of shadows, *Gen. 15. 9.* &c. *Exo.* 25. 22. *Numb. 7. 89.* and of the Body, *Mat. 17. 5.* *John 14. 1.* for the light came in by degrees, *Matth. 11. 11.* *Rom. 5. 14.*

Exod. 24. 15.
Gal. 5. 14.
Gal. 3. 22.
Gal. 5. 3.
Col. 2. 17.
Heb. 10. 1.
1 John 3. 29.
Rev. 22. 14.

4. As to the former then, because, *1 Tim. 1. 5.* *The end of the commandment is love,* *Rom. 13. 10.* *Love the fulfilling of the Law:* It followeth of necessity, that the love of God, *Exodus 20. 6.* (having the love of the brother in the bosom) signify obedience to all the ten Commandments, *James 2. 10.* Yet not the *intire* of the Image of God before the fall, *Gen. 1. 27.* (for that, *1 Kings 8. 46.* will not be for us) but the *broken* of the image of *Adam,* *Gen. 5. 3.* as the end of it is *cordiall love, in TRUTH and deed;* but not *hypocrisie, in word and tongue,* *1 Joh. 3. 18.*

John 4. 21.

21. 8. 1611
22. 2. 2111
22. 18. 3111
22. 11. 1111

4. 3. 2973

Exod. 24. 15.
18. 22.

1 Cor. 10. 13.

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The Everlasting-Gospel

Exod. 25. 22. *once to the Commandement of God*
Exod. 33. 14. *Mat. 17. 5. and of Jesus Christ. John*
Isai. 63. 9. *14. 1. to believe his Natures, Person*
Dan. 4. 17. *John 3. 16.*
John 3. 16. *John 14. 26. Offices, &c. under the Gospel,*
John 14. 26. *which two conditions, the light of the*
Act. 7. 53. *conscience, (necessaria signum incul-*
Gal. 3. 19. *1 John 5. 7. Mar. 24. 35. gimus) adding conviction, that God is*
1 John 5. 7. *faithfull to perform his promise of mer-*
Mar. 24. 35. *cy to them who perform these, Heb. 10.*
1. 10. *23. Heb. 11. 11. and a clear testimony*
1. 10. *that they have performed them. Neh.*
13. 14. *Isai. 38. 3. inferreth of nec-*
1. 10. *cessity, (Job. 16. 27. For the Father himself*
1. 10. *loveth you, because you have loved me. and*
1. 10. *have believed that I came out from God.*
2Pet. 1. 10. *But brethren, since all diligent*
1. 10. *to make your calling and election sure,*
1. 10. *believe, that God will perform his pro-*
1. 10. *mise of mercy touching the thing be-*
1. 10. *lieved & Heb. chap. 11. But in special*
Mat. 8. 12. *Mat. 9. 28. &c. touching eternall life through Jesus*
Mat. 21. 22. *Christ; (which is only true justifying*
Mat. 21. 24. *faith) which the Lord seeing, doth*
1. 10. *is believed: Rom. 4. 16. Eph. 2. 8. that*
1. 10. *is, imputeth the righteousness of Jesus*
1. 10. *Christ, (which is a more excellent*
1. 10. *image than that in which they were*
Numb. 5. 7. *created. Rev. 21. 5. to life and glory;*
Prov. 28. 13. *Prov. 13. 13. and holdeth as truly in repentance;*
Ezek. 11. 16. *Ezek. 11. 16. and holdeth as truly in repentance;*

of the Everlasting Covenant.

Exo. 18. 28. Exo. 25. 7. Pro. 3. 12.
1 Cor. 11. 31. 2 Cor. 7. 10. 11. 12. 13. 14. 15. 16.
Exo. 18. 9.

p. Which, if we receive, I will
touch but this one point: ^{viz.} That
if it were taken to heart, that, after as
we have believed Jesus Christ's Na-
tions, Person, Offices, &c. God would
not impute his transgressions if we
love not our neighbour as our selves;
which cleareth that great debate be-
tween faith and works, ^{Act. 4. 34. 35. 36.}

O what a blessed Reformation would
follow! Then the dayes of the Pro-
phetic Church should appear again;

1.6. The pulpit and the lame should
umber, &c. Jer. 31. 33. — The
Lord should put his law in their
hearts, and write it in their brains, and
they should know our God, and we his people, &c.
and all this taking thought to make
provision for the poor, so fulfille the law, Rom. 13. 10.
which is the ground of the
horrid oppression of the poor, and of
the abominable glorying of all estates in
the ruine of others to make themselves
great, by as wicked practices as ever
be beathen used; for extol the per-
sonal interest of holiness both with

The Everlasting-Gospel.

and men will not enter into what abomination they rush, Gen. 20. 11.) should fall: But it should be well with us; for, Zech. 2. 5: *the Lord should be a wall of fire about us, and the glory in the midst of us.*

7. And this to be the true understanding of Religion, of the Law, of the Gospel, of justifying Faith, of Justification, is clear by the universal consent of both the Testaments: As, 1. between *Ab: 15. 11.* *Ioh. 14. 21, 23.* *Yob chap. 31.* *James 2. 27.* *Isai. 6. 9.* and *Ab: 28. 26.* touching the visitation of the iniquity of the fathers upon the children unto the 7th. Between *Isai. 1. 5.* and *Rom: 2. 5, 6.* touching the way of carrying on thereof.

2. Between *Deut. 7. 9.* *Know that Jere: that the Lord thy God, he is God, the faischfull God, which keepeth covenants, and mercy with them that love him, to keep his commandments, to a thousand generations; and 1. John 3. 23: And this is his commandement, (viz. which he gave, *Marib. 17. 5.* to hear his beloved Son: both when he taught faith, as *Ab: 10. 5. - 17, 18.* and duties of the Law, as he did in the rest of that chap. and the whole two subsequent.) that ye should believe on the name of his Son, *John 3. 18.**

of the Everlasting-Covenant.

Christ, and love one-another, as he gave
in commandment: viz: at Sinai, Gal. 5.
6. 1 Tim. 1. 5. between Exod. 23. 22.
and Mat. 17, &c, 19. 20, &c, between
Lev. 18. 5. and Luke 3. 3. &c, between
Deut. 6. 25. and Jam. 2. 24. between
Ezek. 20. 11. and 2 Pet. 1. 10. between
Exod. 23. 22. and 1 Job. 3. 22. between
Ecc. 12. 13. and Rev. 14. 12. between
Hab. 2. 4. and 2 Tim. 4. 7. &c, touching
the Lords shewing mercy to thousands
of them that love him: &c. by all
which is clear, that justifying truth is
that which is spoken of 2 Tim. 4. 7. I
have fought a good fight. I have finished
my course, I have kept the faith. ver. 6. &c.
Henceforth there is laid up for me a crown
of righteousness, which the Lord the
righteous judge shall give me on that day:
and not to me only, but unto all them also
that love his appearing. 2 Pet. 1. 5. In an-
swer to Exo. 24. 7. — All that the Lord
hath said, will we do. and be obedient.

DR. ISAK C.
11. 1031

3. Between 1/15. 1. 18. (Corporation,
and let us reason together, saith the Lord,
though your sins be as scarlet, they shall
be as white as snow: though they be red
like crimson, they shall be as wool. Isa.
1:18. 6.) and Rom. 3. 34: Being justified
E 9 freely

freely by his grace, through the redemption
that is in Jesus Christ. Tit. 3. 4. of
touching justification: whereby is mani-
fested, that it is that which is spoken of
Rom. 3. 28. 3 Cor. 5. 1. In answer to
the sprinkling of blood, Exod. 24. 8.

4. Between Aaron, Exod. 33. 21.
Let not the anger of my lord wax hot.
24. *When I cast it into the fire, and*
it was burned, that sheweth this truth: and Peter,
Act. 20. 7. *Then began he to curse and*
to flog himself, saying, I know not the man:
i.e. And he wept sore, and wept bitterly:
both special men to the Church: be-
tween Exod. 34. 13, 16. and Luk. 7. 37.
38. between Neh. 8. 10. and Act. 2.
34. 35. between Dan. 4. 27. and Luk.
19. 8. touching repentance, affliction
Exod. 36. 29. *of the soul, or self-judging:* (for self-
denial, Mat. 16. 24. is a commanded
duty; the breach whereof it self calleth
for repentance) whence is clear, that
it is not only a speculative act of the
mind, but a practical of the hand also
Gal. 3. 5. 1 Tim. 1. 5.

And 5. between 2 Tim. 12. 14. *And*
the Lord said unto Moses, If any man
hath his spirit in his face, should he not
be cast out? If he bring out his
spirit,

of the Everlasting-Covenant.

camp seven days, and after that let her be received in again: and, - 1 Cor. 5.5.

Deliver such a one unto Satan for the de-
struction of the flesh, that the spirit may
be saved in the day of the Lord Jesus:

between 25 Aug 3910.37 and 26 Oct 39.75.

is a gap between your goals and how you are currently achieving them, and if so, what can you do to bridge that gap?

1891, 30. touching being judges of
Gardening, and generally for ever.

God in time, and eternally, for shape—
in matter, spirit, aspect, and influence.

negligence; that is, neglect of amicably settling the cause, and finally, the *Revolving Fund*.

below, or left-junging, 420, 431, 523.

Horatio Covenanter, Wholen Commander-in-Chief of the Covenanter Army

ments, with their long gearboxes, is they are compounded in the old and new Pe-

are extrapolated to the old and new framework. An example is given.

Flora, change color from pink to yellow.

short, change only the underlining of
Pompeii, and an editor so she thinks

offer us truth and stability in the most difficult times.

From the Mouth to the Body

Never forget the command to the Body, and you have the best Commander in the world.

and you have to be a good person to get good people to do what you want them to do.

—and mainly, change the underlining.

From the Body to the Shadow

behaviour have them the Law, *Exod. 15: 15*.

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THE ROMAN CATHOLIC CHURCH, ETC. then

selves. *If* ^{as} 24. 5. 1703 317026

SAHD

11. *Leucosia* (Leucosia) *leucosia* (Linnaeus)

2 Tim. 4. 7. same everlasting Covenant, under which
 Genes. 3. 15. we now are: the preaching of them,
 Heb. 2. 14. Rev. 14. 6. the same everlasting Gospel
 Lev. 16. 30. which we now preach; and, Heb. 13. 8.
 1 John 2. 7. *Jesus Christ the same yesterday, and to
day, and for ever:* And consequently
 1 Pet. 1. 18. 19. that the performance, and fulfilling of
 Num. 23. 24. the engagement touching the lawe of
 1 John 3. 6. 9. God, and keeping of his Command-
 Jerem. 23. 6. ments, with the late two-fold light of
 Ro. 3. 21. 22. the conscience: (belief that God is,
 Jerem. 33. 16. from *Heb. 1. 1. 6.* presupposed) are the
 Eph. 5. 27. conditions of eternall life till the dayes
 Rom. 4. 16. of time, by the everlasting Covenant
 Eph. 2. 8. preached by the great G O D Himself
 Heb. 11. 1. audibly from heaven to Israel; and in
 Exo. 24. 7. 8. them to us. Exod. 16. 60. 61. Rom. 9. 15.
 Deut. 5. 31. Gal. 3. 14. Gal. 4. 38. &c. as Abraham's
 Rom. 10. 6. 35. children in Jesus Christ: God's part
 James 2. 23. whereof contracted is grace, and our
 Heb. 11. 6. faith. (joining the glory of God by the
 John 5. 47. twofold estate of man, viz. of innoc-
 John 5. 24. ency, and corruption by believing, in the
 Rom. 4. 16. Eph. 2. 8. &c. and extended
 the whole Scripture, according to Rom.
 11. 36. *For of him, and through him, and
to him are all things: to whom be glory
for ever.* *amen.*

CHAP. IV.

Whence it is, that the Gospel is the fire that Jesus Christ, Luk. 13.49. came to send into the earth: and of the remedy thereof, that the Prophecies touching the peace thereof might come to passe.

Truuly, I humbly suppose, that the cause thereof (among many other) is, the not taking notice of the Covenant, the ten Commandments, according to the exigency of the necessity of the true understanding of them: all looking upon them as the Law, whereby is furnished a complex order of civill and religious walking, as, *AB. 22.3. Phil. 3.5.6, &c.* in opposition to the Gospel; which they hold to be a true remission of sins by faith in God through Jesus Christ. *Rom. 3.24.* And, relying on this difference, between the Law and the Gospel, or between the old Testament and the new, they hold every man his own inordinate opinion, and break out with such animosity,

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animosity one against another, the Papist against the Protestant, and the Protestant against the Papist, &c. and each among themselves, &c. that, to look
Mod. 17. 7. to their projects and prosecutions, it
can hardly be gathered from them, that
Jesus Christ is among them at all.

But indeed the case is far otherwise: for, in respect of the Gospel, or promise of mercy in Jesus Christ, and of the sincere obedience of the Law or ten Commandments, there is no opposition at all in respect of the end, viz. free mercy, but a sweet and harmonious content, which maketh out the Covenant of Grace: So that, whereforever
JESUS CHRIST is, in respect of the end,
you have the Law, and whereever
the Law, Jesus CHRIST. And is it not a
full, to judge a man-slayer, under the
Gospel, as under the Law? Or is there
any less necessity of the power of Jesus
Christ's blood to salvation, in the
Lev. 17. 11.
Rom. 10. 8.
views of the Law, than in the words of
Faith which we now preach? Nay,
never; but breading, for the Covenant
the ten Commandments, or the ten
Commandments, with their
matters, are both in the world the
first and last and best
joyed
x3. dominie

joined in one Covenant, by the wise-
dom of God, for obtaining of mercy
by grace: whereof I often to convincing
all sanctified judgements.

And, because this is an unobserved point, I must discuss the conditions thereof, *viz.* [the love of God,] [and keeping of his Commandments.] I a little further then is gone yet: As to the former then, is in the obedience to the Law in the state of corruption, or holiness, *without which no man shall see the Lord:* the power whereof was so great in Paul, (though full greatly opposed by the motions of sin, Rom. 7.15, 16, &c.) that, *if I shall die before you all, it is only to be buried in the ashes of Jerusalem for the love of the Lord Jesus:* Not did the power of this love ever make him so blessed; but the fury of the fear of Jesus Christ, their first husband, (for they were under the Ordinances) his jealousy, (for, Gen. 4.6. *we are cruele as the graves,*) made Sam and Judas, as their own confessions (Sam's, *the Lord is departed from me;* Judas's, *I have sinned in that I have betrayed my friendhood,*) witness of their misery: Again, in as the keeping of whom — *God*

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God's Commandments, it is obedience to those two great ones already discussed, or faith of Jesus: and but one of them, (for they are great collectives, comprehending under them innumerable: for the Commandment to obey Jesus Christ, before his incarnation, was under it the whole shadow of the Law; and the Commandment to bear Math. 17. 5. the beloved Son of God made him, his John 1. 14. Nature, Person, Offices, &c.) in each of them.

And therefore, for the better understanding of the joining of the obedience of them with the love of God, in the point of obtaining mercy; we are to consider wherein they agree, and wherein they differ between themselves.

As to the former then, they agree, in this: That they are eternally conditions of eternal life, inseparable from it in their respective times. *Prov. 3. 10.* Obey the commandments, for a benefit to yourself, that they would favor me and keep me in your commandments always, that it might be well with them, and with their children for ever. *Roma. 3. 9, 10.* *Gal. 5. 14.* *Colossians 1. 5.* That the keeping of the commandments of God, in the

body

of the Everlasting-Covenant.

body of the Covenant, is to be under-
hood of God, eternally considered: *Exod. 23. 21. Beware of him, and obey
his voice, provoke him not: for he will
not pardon your transgressions: for my
Name is in him. Adas. 17. 5.* But in the
several dispensations thereof, of Jesus
Christ the Mediator, *Num. 7. 89.* And
when Moses was gone into the tabernacle
of the congregation, to speak with him,
then he heard the voice of one speaking
unto him from off the mercy-seat that was
upon the ark of the testimony, from be-
tween the two cherubims: and he brake
unto him *Job. 10. 27.* And so the Church
taketh them immediately out of Jesus
Christ's hand, because he is the Medi-
ator; but immediately out of God's, because
flesh is not able to bear his immediate
approach. *Exod. 32. 10. And he said,
Them canst thou see my face: for there shall
no man see me, and live. Judg. 13. 22.*
Which contributeth greatly to the un-
derstanding of all their works, which
are promiscuously attributed to God
and Jesus Christ: whether in justice,
as, *Gen. 19. 24. Then the Lord rained
upon Sodom, and upon Gomorrah brim-
stone and fire from the Lord out of heaven.*

or mercy, as, Mid. 16. 14. &c.
3. In this, That, though the saints are
far different, the time of the Law, in
their own natures, from the love of
God, as the faith of Christ, the time of
the Gospel; from the inherent righte-
ousness of the Saints: yet the obedi-
ence of them, and of morall holiness,
was after one fashion: viz. by works.
Rom. 10. 5. For Moses saith in
righteousness is the Law, that
the man which doth those things, shall
live by them. Lev. 18. 5. Deut. 6. 2. &
3. 1. 3. &c. which being sincerely
done, and in faith, was accepted of by
God, as righteousness, and the partici-
pation of the law; thereby justified; Gen. 6. 9.
Even so is just man made perfect in the
image of God, and Noah walked with God.
Gen. 6. 9. — *for he that cometh to God*,
must prove that he is, and that he is a
worker of them that diligently seek him.
Again, they differ in this, i. That the
obedience of the commandment of the
faith of Christ. John 14. 1. 3. 4. &c. &c.
and of morall; such as Mat. 7.
12. Therefore all things whatsoever
would you men shoulde do to you, do ye
even so to them: for this is the Law and
the

the Everlasting-Covenant.

the Prophets, &c.—is performed in the
various manners of works: *viz.* Morals,
by works; faith by believing: as, 1 Cor.
25, 40, the feeding of the hungry, &c.,
is the work; the accounting of it, as
done to Jesus Christ Himself, such as
Mar. 10, 29, the leaving of houses, &c.,
is the work; for the Gospel's sake, faith.
When thou lookest therefore upon Ze-
chem's salvation, Luke 19, 9, the work
is charity and restitution; his earnest
desire to see Jesus Christ, 16, 14, such as
when upon the answer of Jesus Christ
to the Centurion, Mar. 8, 13, his Fervour
express by his coming to Jesus Christ,
his work syncdochically implied, as
the loving of his servant as himself,
64, 5, 34, when upon the woman's
of blood, Mar. 5, 37, the work was the
touch of Jesus Christ's garment; his
faith, *for* thought, *if I may but touch*
thu clothe, I shall be whole; & His not
witting of it when it was a doing; (a
blameless quality of his human nature)
unperceiving of virtue to be gone out
of him, a work of his Spirit as God,
2 Cor. 16, 9, *For the eyes of the Lord*
run to and fro throughout the whole earth,
to see himself bring in the behalf of
them

The Everlasting-Gospel.

show whose heart is perfect towards him. Rev. 5. 6. when upon the healing of the woman of Canaan her daughter, Mat. 15. 28. her faith, was the supplication of Jesus Christ; her work, obedience to the fifth Commandment, sanctified love to her daughter. By all which, the effectualness of the everlasting Covenant, closed at Sinai, is clear: for

Ex. 13. 10.

Ex. 14. 12.

they loved God, and kept his Commandments; and he showed them the mercy thereof. I Cor. 1. 10. viz. the imputation of the merit of Jesus Christ (who, Rev. 9. 5. in ~~ever~~ all, God blessed for us). Amos. 9. which is the promise whereby Abraham, Ex. 4. 13. was born of the world. 3. In this. That the former great Gospel-commandment changed into the latter, under the notions of the Law and Grace. Rom. 6. 15. or shadow and body. Col. 3. 17. or shadow and very Image. Heb. 10. 1. and all the glory thereof, regarded. 3 Chr. 13. 10. *But in former time the Lord was not God, and his latter not forsaken him, and the people which minister unto the Lord, are the sons of Aaron, and the Levites walk before him before his face. 11. And they burn upon the Lord every morning and every evening.*

of the Everlasting-Covenant.

that sacrifice and such transfers of
the brain into let them the state into the
part-table, and the candlestick with
the lamps thereof, to burn every
evening? for we keep the **Everlasting-Covenant** of
David our God. But ye have forsaken him
Rom.9.4, 5: &c. therewith, telling
that other great Commandment of the
Gospel, Mat. 17.5. John 14.1-4 to
be the commandment of Jesus Christ,
John 14.15. the words of this life, Mat.
5.10. the gospel of the grace of God, Mat.
26.24. the word of grace, told. 32. the
means of receiving remission of sins,
1 John 3.22, 23. Commandment and
privilege, 1 John 5.3. First of all, Mat.
Rev. 14.12. which shall be given him,
Dan. 9.64. and contempt upon it, Mat.
26 to be looked upon as a curse, Mat.
5.45. by every sinner, Gen. 3.9. the
inhabitants of the world, Col. 3.8. earthly
ordinances, Heb. 9.10. vain conceptions
derived by tradition from the fathers,
1 Pet. 1.18. as was purfigured by the
blasted stones, Deut. 27.14. and prophe-
tically touched, P/Al. 20.6. and ac-
tive, Heb. 8.13. examined, and with
it the identities of some things, subjects
of the similitude to legal necessity, vs.

The Everlasting-Gospel, v.
the impunity of the slaughter of a ser-
vant, *Exod. 21.21.* divorce, *Deut.*
24.1. and the subjection of other things
free of themselves, thereto; as not to
plow with an ox and an ass, or wear
garment of linen and woollen, *Deut.*
22.10. 11.

Whence sundry things come in con-
sideration: viz. 1. That the opposi-
tion between the Law and the Gospel
under the notions of the shadow and
the Body, *Col. 2. 17.* &c. is not be-
tween the ten Morall Commandments and
these two great Gospel-command-
ments already discussed: but between
the one of them and the other; viz. the pro-
Angel or Jesus Christ's voice from be-
tween the Cherubims above upon the
mercy-seat, *Numb. 7. 89.* cleansing sinne
by the individuals of that voice in the
shadow: as the scape-goat, *Lev. 16. 21.* &c.
making atonement for sins by the
blood upon the altar, *Lev. 17. 11.* and the
his own true voice in the flesh, *John*
10. 27. *John 14. 1, 6.* cleansing from
all sin by his own blood, *John 1. 7* &c.
and making peace by the blood of His
cross, *Col. 1. 20.* 2. That the Gospel
which we now preach is properly the

of the Everlasting-Covenant.

everlasting Covenant. *Isa. 55. 3. 15. 61. 8. Ezek. 37. 26: &c.* foretold, *Isa. 31. 31. Ezek. 16. 61:* a part of the light whereof the Lord Himself preached in the beginning of time, to all the fathers (and thereby entered in covenant with them) as to *Adam*, *Gen. 3. 5.* to *Noah*, *Gen. 6. 18.* *Gen. 9. 9, 10, 11, 12, 13.* to *Abraham* *Gen. 17. 13.* *Gen. 22. 18: &c.* and at last cloled it solemnly at *Sinai* with *Abraham's* children according to the flesh, untill after the resurrection: and then commanded to preach it to all Nations, as *Adam* and *Noah's* children; to whom, and to their seed, it was preached in the beginning of time, and they assumed thereby in covenant; but *Abraham's* spiritual children, heirs of his faith, *Rom. 9. 6.* Therefore it is of faith, that it might be by grace, so the end the promise might be sure to all the seed, but that only which is of the Lamb, *Isa. 53. 10.* and that also which is of the faith of Abraham, who is the father of us all. *Gal. 3. 8.* So somuch, when the *Law*, *Isa. 34. 5.* is called the everlasting covenant, it is said. His meaning to be understood of the *Gospel* or Body: but sacrament and of the law the other shadow only; viz. as a school-master

The Everlasting-Gospel

to bring us unto Christ, (which maketh the sanction thereof at Sinai, as obligatory to us as the lump, as to them as the first fruits ; or to us as the branches, as to them as the root) that we might be saved by faith, which is the kingdom that standeth for ever.

Apocalyptic Reasons, for proving the Covenant to be both the Law and the Gospel ; viz. the ten morall Preceptes the Law, and the promise of mercy to them that love God and keep His Commandments ; viz. of shadows of Christ, and Body, Col.2.17. or very image, Heb. 10.1. the Gospel.

THE ten Commandments, Exodus 20.3: &c. and commandments touching the Angel, Exodus 23.20,21: &c. are clost in the Covenant : Therefore the Covenant is both the Law and the Gospel. The reason of the conjunction is, because the ten Commandments are the Law, and the commandments touching the Angel, the Gospel : diff'rent in Israel under the shadow of law, Exodus, Leviticus, &c. but plainly pointing to him in the Body of the Gospel, Matthew 10.

of the Everlasting-Covenant.

22. The judicials, Exod. chapters 12, 21, 23, and the sacrifices of burnt offerings and peace offerings, Exod. 19. 19; 25, &c. are closed in the covenant, ch. 7, 8. Therefore, &c. the reason of the consequence is, because judicials are morall obedience, and sacrifices commandments of faith in shadow, 1 Cor. 11. 18. and the commandment to believe in Jesus Christ, faith in the Body, Mat. 17. 5. 1 Cor. 10. 13. and 1 Cor. 10. 23.

23. The love of God, and keeping of His commandments, are closed in the Covenant: Therefore, &c. the reason of the consequence is, because love is the fulfilling of the Morall Law, Rom. 13. 10. keeping of such commandments as the sacrifices and scape-goats, &c. Lev. 16. 31, 22. 39, 30. &c. faith in shadow; and to believe in Jesus Christ, John 6. 47. faith in the Body.

24. Obedience of the Angels voice, and doing all that the Lord hath said, are closed in the Covenant: Therefore, &c. the reason of this consequence is, because the obedience of such commandments of his, with water of regeneration, Mat. 28. 19, is faith in shadow; and of such as John 3. 13. faith in the Body: Exod. 25. 10. Num. 7. 8. Mat. 7. 13. Gal. 3. 19.

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John 4.41. and the doing of all that the Lord saith, morall obedience, *Mat.* 7. 21. *James* 2. 8, 10. and in particular, the promise of mercy annexed to them; *viz.* Him to be an enemy to their enemies, is, *Luke* 21.71, 72. *Heb.* 2.14: *See* applied to the Covenant. *Ibid.* *Exod.* 11. 10.

John 14. 24. 5. Israel engaged to do all that the Lord hath said, and be obedient, *Exod.* 24.7. and the Lord, *ibid.* 8. is engaged to shew them mercy: Therefore, &c. the reason of the consequence is, becau'e that engagement is clearly relative to the conditions of the mercy of the Covenant, *Exod.* 20.6. *viz.* God to shew mercy for love of Himself, that is, for fulfilling of the Law, *Rom.* 13.10. *9am.* 2.8, 10. and keeping of his Commandments of faith in shadow, *Lev.* 17.14. and of the Body, *John* 6.29. *See* *ibid.* *Col.* 2.17.

6. The Covenant, *Exod.* 24. 12. is a law and commandments: Therefore, &c. the reason of the consequence is, because the love of God, and keeping of his commandments, and Israel's engagement to do all that the Lord hath said, and be obedient; and the obedience of faith, *Rom.* 1.5. *Rom.* 15.10. *Mat.* 7.24, 25. *2 Pet.* 1.5. are the same thing;

of the Everlasting Covenant.

thing is, as is clear by the universal consent of both the Testaments, closed punctually. *Exodus 23:22.* *Blessed are they that do his commandments.* (viz. both these, the obedience whereof is love, *John 15:17.* and these, the obedience whereof is faith, *John 3:36*) *that they might have right to the tree of life,* which is *John 3:4* as faith's victory, by the fruit of the Spirit, *Gal. 5:19.* *Job. 6:6.* over the works of the flesh in action and resolution, *James 1:13-15* but never over the motions of the flesh, *Rom. 7:15-16.* &c. For they abide not in the Spirit, *Rom. 7:25.* for wanting of their obedience, through difficulties, unto God. *Prov. 7:14.* and the freedom of God's grace to them as is clean by comparing of *Isa. 64:6.* with *Rev. 12:8.* *and say stand w^t 23. no blow.*

Now here the fire that Jesus Christ *Luke 4:29.* *came to send into the earth;* viz. that God hath engaged with them in an everlasting covenant, to shew them mercy for love of Himself, and keeping of His Commandments: as they are distinguished from his own mouth, *Exodus 20:2,3: &c.* and *Exodus 23:20,21,22,23: &c.* under the Law, and

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and from Jesus Christ, John 14. 11

Math. 7. 12. John 3. 5. v. 7. under the Gospel. But thou wile not hold thee so : thou wile have him to shew thee mercy for one of them v. 22. for the faith of Jesus Christ, as he is the Mediator, which truly, if wile rightly understand, is the right way : But, with submissiōn (after brotherly conference) in the power and evidence of the Spirit, without animosity, philosophy or vain-daceit, to abhor judgments of my Mother Church, that it is not yet i. for thou takest it for justifying faith, whereas thou shouldest take it for justification, by impudicit of Jesus Christ's righteousness. And as for the other : v. 10. love, or good works, every Profession hath a kindly judgement of it, which burneth for all the world on fire : which yet burneth up to heaven, by, rather down to the depth of hell. For, first, All professoys in generall, grounding themselves upon such scripture, as ROM. 14. 11. 12. Rom. God hath concluded them of an-
belief, that he might have mercy upon all. Gal. 3. 22. But the Devil doth con-
cluded all mankind, that the promises by
faith of Jesus Christ might be givenes
them

of the Excommunicate.

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them that holiness, confound faith in its active and passive significations; notwithstanding that they will never be one and the same thing; more than a son to the father, for the righteousness of God, *Jer. 23.6; Rom. 3.24, & 23; 1 Cor. 1.32.* thy righteousness, *1 Cor. 4.4; 9.2; 1 Cor. 1.6; 2 Cor. 9.9.* because the former is pure and holy, but the latter defiled with sin. *1 Cor. 10.20-21.*

Luke 7.50.
Rom. 3.26.
Rom. 5.1.
Eph. 2.8.

1 Cor. 1.32.
1 Cor. 1.31.
1 Cor. 1.30.
1 Cor. 1.29.
1 Cor. 1.28.
1 Cor. 1.27.
1 Cor. 1.26.

John 8.46.
1 Kings 8.46.

Again in particular, some grounding themselves upon such Scriptures, as *Rom. 3.28; Rom. 9.3; 1 Cor. 1.30.* not truly understood (for Paul in them speaketh of the Law in the Levitical sense, *Exodus 21.6.* which is still to be observed; but now in the Mosaic, *1 Tim. 5.18.* which, *1 Cor. 9.27.* saith, is indeed for ever) reject the Mosaic Law altogether, upon present that the Levitical hath vanished: 2. Some grounding themselves upon such Scriptures, as *Mat. 5.19; 1 Cor. 10.4.* rest upon the marks of their right walking, etc. for salvation. And, 3. Some, grounding themselves upon such Scriptures, as *Rom. 3.29; 1 Cor. 1.30; 1 Cor. 1.31.* separate the love of God, that is, good works, *1 John 2.10.* from keeping of his commandments.

mandments, or faith, of Jesus Christ
Matt. 17. 5. John 10. 27. qin respect of
the end, viz. the Lords shewing of mer-
cy; resting upon the faith of Jesus
Christ alone for salvation: and so, do
acknowledge a, conveniency of good
works, but not a necessity. Which is
far short of Gods eternall purpose and
counsell, touching the succession of the
covenant of grace to the covenant of
works; viz. that whereas by the for-
mer he should have been glorified by
mans obedience in his own person only;
by the latter he is glorified both by
Jesus Christs obedience imputed through
faith, and his own personally perform-
med; (both which are infinitely greater
than the former) and of such necessity,
that if he fail in his own, he shall want
Jesus Christ. *James 2. 20. 22. 1 Thes. 3. 13.*
Math. 5. 23. 24. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 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sounding of all professions of faith then, in its active and passive significations; their judgement cannot be found: for, in its active signification, it is the matter of our part of the covenant, or of our justifying faith, *Lxx. 13. 9. &c. James 2. 22: &c.* but, in its passive, it is both the matter and form of God's; *viz.* His shewing of mercy, *2. Sam. 7. 14, 15. &c. Cor. 1. 31. to David 2. 1. &c. 8. 10. to* Again, as to the first professions opinion or judgement in particular, *viz.* the rejecting of the Moral Law: since, *James 2. 8, 10. [love] is the fulfilling of the Law; then [hated] of God; Exo. 20. 5. [is] the rejecting of it; (the judgement or punishment whereof because, is the visitation of the iniquity of the fathers upon, &c.)* it cannot be received. As to the judgement of the second, *viz.* no rest upon the merit of their strict walking, altho; *See.* since merit, in whole or in part, is destructive to the Lord's part of the covenant, *viz.* his shewing of mercy of free grace, *Rom. 3. 24. Rom. 4. 16. Eph. 2. 8.* it must be laid aside also. And as to the judgement of the third, *viz.* their resting upon the faith of Jesus, without the works

of the Law; though, in respect of God's part of the covenant, we have justification by grace, through the redemption that is in Jesus Christ, Rom. 3. 24. (expressed by the sprinkling of the blood of the Covenant) it be much safer to rest upon it for eternal life, because it is the compleat performance of the Lord's part thereof; yet, because in respect of ours, viz. the doing of all the Lord hath said, expressly by the love of God and being obedient, expressed by keeping of his commandments, as they are already discussed; because it taketh away the former part thereof, viz. the obedience of love to the ten commandments, Gal. 3. 14. which synecdochically is the fulfilling of the law; leaving only the other half thereof, viz. the keeping of the commandment of the faith of Jesus, John 3. 30; and that dead being. Rom. 2. 1. 7. which, said T4. can never have; is opposed; John 1. 12. The main purpose of the multitude of your sacrifices hitherto, saith the Lord? How full of the former infirmities of man, and the fail of fleshly lusts, and dullness in the blood of earthly sacrifices of lambs; or of bullocks; or of when ye come to appear before me, when I

With this as your hand to tread my country
Jer. 7.9. Mat. 7.21. Not every one that
saith unto me, Lord, Lord, shall enter into
the kingdom of heaven: but he that doth
the will of my Father which is in heaven.
Act 8.13, 18, 20. Jam. 2.19. and openeth
the door wide to sins of presumption,
of Tim. 3.5. Tit. 1.16. is very dangerous to
rest upon for eternall life: because the
performance of the Lord's promise of
mercy, as is clear by the order of the
words, dependeth upon our love of
God and keeping of his commandments,
wherein if we fail, we cannot look for
the performance of it: for, Rom. 14.22.
what judgements are of God is sure. All which
I have thought good to permit to the
quenching of this fire, which I (accord-
ing to my measure) intend, that, the
causes thereof being discovered and re-
moved, the dreadful effects thereof, the
dethroning of Kings, excommunication
of whole Churches, burning of Mart-
yrs, &c. ministering, ministering, Unyng
of Saints, &c. Roaring of Leviathan, impu-
nition, &c. &c. in Kingdoms,
cities, families, & every craft, and the
wilful peace of the world, may be
blowne away, and a

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had, ver. 21. Jonah 3.10. Mic. 5.7.
Nah. 1.14. Hab. 1.5. Zeph. 3.9. Hag.
2.6. Zech. 3.8,9. Zeb. 8.13. Mat. 3.11.
As to the generality of this fire then,
viz. the confounding of faith in in-
active and passive significations, quench-
ed by distinguishing between thy part
of the Covenant, viz. thy love of God
and keeping of his commandments
thereof, and His, viz. showing of mer-
cy, and applying of such Scriptures to
thine, as Exod. 34.7. *Mat. chapter 5.*
5.6,7. John 14.23. *James 1.32.* But
the professors of the Word, and not professors
only, deceiving your own selves, and the
Gods, of such as Exod. 34.8. John 10
9. Rom. 3.27. where is boasting then?
it is excluded. By what law? of works?
Nay; but by the law of faith. *Eph. 2.*
9. For it is the imputation of Jesus
Christ's righteousness of free grace
touching which thou art a pure person,
both under the Law. *Lev. 16.31,32,30.*
1 Cor. 15.2,5,8,20. and under the Gospel.
2 Cor. 3.5. which *Rom. 4.13.* *Gal. 3.13.*
is opposed to works, and brings forth
such glorious effects, recorded by him
from the beginning to ver. 5.20. but not
thine obedience of love to thy friends
but to
James

of the Everlasting-Covenant.

Jesus; for they are ever constantly joyned together, *Exod. 25.6.*, *Gal. 5.6.*, *1 Tim. 1.5.* Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned, *1 Cor. 13.32,33.* &c.

Again, as to the quenching thereof; in particular, quench the fire of the first Profection, *viz.* the treading of the authority of the Moral law under foot, with *Deut. 5.31,32.* *James 2.25.* Likewise also, was not *Rahab* the harlot justified by works, when she had received the messengers, and had sent them out another way? &c. Of the second, *viz.* the making of Gods shewing of mercy of free grace void, by merit, with such Scriptures as *1 Jea. 64.6.*, *Rom. 4.5.* And of the third, *viz.* the taking away of the love of God, that is, obedience of the ten commandments, *Rom. 1.3,40.* from the commandement to believe in the Name of Jesus Christ, and belief that God will shew mercy for the one without the other; (which *James 1.22,23.* is but a deceiving of thy self, and *1 Pet. 1.18.* And if the righteous scarcely be saved, where shall the ungodly and sinners appear?) impossible with such Scripture-

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ptures, which hold them close together, such as Eccles. 12.13. *Let us then the commandments of the whole master, Fear God, and keep his commandments: for this is the whole duty of man.* Col. 3. 23. 1 Tim. 1.5. Rev. 14.12. And more particularly, the fire of the opening of the door wide to sins of presumption, with these which shut it close upon sins of infidelity; (for they hold all the rest out with themselves;) such as Exod. 23. 5. Deut. 13.7. Mat. 10.43. Luke 21. 1. James 4. 17. *Therefore to him that knoweth to do good, and doth it not, to him is sin: for they have commandments of smaller duties, and cautions against smaller sins in the volume.*

But now I perceive hell swelling against this Doctrine: The prophanes man will rather take his hazard of heaven or hell, etc he be thus strait hemm'd in: but, patience, he is not come there yet: when he is there, he will tell another tale! The rich man, who wore for gorgedon, and raved so defiantly, could not get a drop of water to cool his tongue when he came there. And where is that difference, that good hell not power to feed all thy gaudy crew?

Job 21. 18.
Pgl. 33. 8.
2. 19.

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that it is true, of sin against the Law, as it is the object of the covenant of works, Gen. 3.3, *But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.* 1 John 3.4. &c. (as is well answered to the 149. Question of the Larger Catechism) the power whereof the holy Ghost im- holdeth out to thee; as, Rom. 7.10. draw thee to Jesus Christ, *ibid.* 24.15. But not of sin against the law, as it is the object of the covenant of grace, 1 Peter 1.10. The reason of which diversity is, that, though the Law be ever the same, Psalm. 119. Rom. 7.12. yet there is a great differ- ence between the engagement of the covenant of works, Gen. 3.13. — *nei- ther shall ye touch it, and the engage- ment touching the covenant of grace, Exod. 20.5. burning mercy, &c. Exod. 24.7. — all that the Lord hath said unto you, that the former is abso- lutely impossible, Gen. 3.7. 1 Kings 8.46. the latter, easie possible, Jer. 31.15. Mai. 11.30. Luk. 1.73. 1 John 5.1. — his commandments are not grievous unto you, whereas thou inflict, that thou hast no power to forbear sin against the cov-*

THE EIGHTH - CHAPTER
venant of Grace: I answer thee, that
it is true, of the motions of sin, *Rom. 7. 15. 16.* But neither of the resolutions,
Gen. 4. 6, 7. Gen. 27. 41. Gen. 39. 9.
There is none greater in this world then I:
neither bath he kept back any thing from
me, but thee. Because thou art his wife:
how then can I do this great wickedness,
and sin against God? *Dan. 1. 8. Dan. 3.*
19. If it be so, our God whom we serve,
will be to deliver us from the burning fiery
furnace, and he will deliver us out of thine
hand O king. 18. But if not, be it known
unto thee, O king, that we will not serve
thy gods, nor worship the golden image
which thou hast set up. *Mat. 5. 28.* Nor
yet of the motions thereof, *Dan. 30. 15.*
29. Neh. 5. 19. Ezek. 18. 31. 32. Act. 5. 41 &c. as may be gathered from the
Answers to the 75. and 77. Questions
of the Larger Catechism, and the fourth
clause of Scripture in the Second Chap.
which joyn the work of Gods Spirit
and the work of our Spirit together, for
working out of our salvation in fear and
trembling, and every thing concom-
ting thereto.

It is not then for want of power, *2 Cor.*
13. 2, 3, 4 &c. 1 Thes. 5. 4. 1 Cor. 4. 15. that

show resolute clearly, and manifestly
really a turn taken from the way of the
fear of God. Gen. 3:12. or of adver-
sity; 1 Cor. 10:13. James 1:13. is
clear, by comparing of *Joseph's* and
Samuel's standing, with *Daniel's* and
Peter's falling.

For the better understanding of all
whereof, take to consideration, that
there is a great difference between, the
contrare motions of good and evil, Rom.
7.15,16, &c. and the twisting of the flesh
against the spirit, &c. Gal. 5:17,18 &c.
of pure nobility thou art subject to the
bondage of the former. Rom. 7:23
which if thou bewail and lament, thou
majst, notwithstanding that thou ser-
vest the law of sin with thy flesh, serve
the law of God, that is, love Him and
keep his commandments, with thy
mind, Rom. 2:5. But it is not so touch-
ing the works of the flesh, and the fruit
of the Spirit; for the service of God
with the mind, in the way now said, is
incompatible with the lewd work of the
flesh; such as fornication, harlotry, &c.
and will consist with no more than the
whole fruit of the Spirit, James 3:18
according to thy measure, in thy place.

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and station. Now hence this mistake: Because thou findest that thou hadst no power against the former, which is a Cachotick-truth, Job 15. 4. 15. then imaginest thou hast not power against the latter, which is an Cachotick-untruth, Gen. 6. 9. Job 1. 8. Lamek 1. 6. 1. Cor. 7. 37. Ecclesiastic 7. 1. 3. 1. 3. 1. 1. 1. 1.

Pa. 1. 132.

But best is carefully to be remembered, that the subordination of this whole Doctrine to Providence doth no wise change the nature of the work, nor the necessity of Providence prejudge the freedom of the creature. The predestination of *Judas* to sell Jesus Christ, did no way excuse him, Mat. 26. 24. Nor did the disappointment of those who swore to kill *Paul*, diminish their sinnes; because it succeeded not, they were guilty of blood nevertheless, Mat. 5. 38. Nor did the predestination of *David* to kill *Goliath*, derogate any thing from his love to God and his brethren the children of Israel, Job 4. 21. nor the prohibition of him to build the house of God, 1 Cor. 12. 8. any way from the Lords accepting thereof in as good part as if he had done it, 1 Cor. 10. 12. And

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And now, to insist in the clearing of the difference between the motion of civil, and the work of the flesh, the reason of the diversity is, Because the motion taketh hold before thou be aware.

Gen. 3.7. Lust conceiveth in infirmities Mat. 5. 28.
the very first light of a woman (which James 1. 15. holdeth alone in all other objects, but money, apparel, revenge, &c.) the motion ariseth, but it taketh a time to bring forth him, and another time to finish him during the running whiles of treason, chayre, understanding, conscience, &c. it cometh up by the Word, (which John 6. 63. Ex. 19. 10. is spirit and life,) taught, remembred, bred, &c. may move the will (whose volumen as non posse cogi is deduced from the relation and action flowing from the motion of civil; and melanies it non the contrary motion of good, and fruits of the spirit; for it buildeth alike him both; (which is the thing only whereby thou differest from a beast;) and which if thou doest, then art wiser than a beast. 1 Th. 1. 3. Consider therefore before thee the examples of *Iob*, chap. 31. 1. O *Daniel*, chap. 14. 8. of the glorified Thrice. *Luke* 2. 24. 42. 43. 44. of *Paul*, 1 Cor. 9. 7. 10. 11. And whereas thou

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Rev. 3. 23. thou pretendest that God giveth thee
not grace to do so; I pray thee be in-
dulgent with him: If thou deny that he
offendeth thy grace, then, inhabitants of
Jerusalem and them of Judah, judge be-
tween him and thee: what can he do
more to thee than he hath done? He
hath commanded thee from heaven to
hear his beloved Son: & he again, Mat.
chapter 5. 6, 7. hath commanded thee
the holiness of the Law; and, John
3. 13. to believe in him: which if thou
yet impiously say, is not sufficient to
restrain thee from sin, or if any one that
righteously say, then I will come nearer
thee yet, and shew thee what

I referre thy conscience to the judgement whereof thou canst neither shun, nor decline the testimony of. How often doth in the fear of man stirre up reason, to move the will, to command affection to forbear one and the same sin? (which notwithstanding that God looketh on) exerceth over the belly of conscience, the Minister, the Elder, the Master-saint; but no regard whither God sees or not: which is the argument whereby God convinceth the Jews of the abuse of their power to forbear sin.

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or act righteously. *Ex. 34. 10.* I say the blasphemer, the Sabbath-breaker, *Ex. 24. 11.* the abist, the whorwife, and all the *Num. 15. 22.* Professors of our age, (who think themselves something) whether they, being in a spirit of mixt conscience and profice, *Job. 7. 21.* pleasure, honour, &c. and finding man's *Pro. 7. 17, 18.* law for them, and God's law against them, will not spread conscience and God's law under foot, and prosecute their designs by man's law? No, certainly, they cannot deny but they do, as the constant practice of all ranks of people proveth, for there is never a Calling, Trade, Employment, or fise, &c. but either by omission or commission (as many Scriptures clear) is actually tainted with this debare, and election etc. nest of the worst. I will touch but a few instances, (because the individuals are infinite.) The Trade-man will make him work, that he may have something else to morrow: the Physician will not part with his patient up till he give him all he hath for his life: The rich of the world will build greater barns; but they are fools, for they have better room for their fruits, (to speak with the popular) even many a hungry and

2K. 16. 10.

2 Chr. 26. 17.

18.

Ex. 16. 31.

Phil. 1. 19.

Am. 24. 26.

Exod. 23. 8.

1Mai. 5. 20. 23.

Prov. 3. 28.

John 3. 17.

Act. 24. 17. 4.

1Ch. 5. 7. 13.

Amos 8. 5.

Prov. 20. 18.

Amos 8. 5.

Mai. 22. 3.

1J. 2. 18, 20.

Job 2. 4.

13. 5. 26.

Luk. 12. 16.

17.

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and dry-hearted Saint. Cornelius remembred this room, and it came up for a remembrance before God. Moses forgot it ; but the flame of the fire of hell, wherewith he is scorched, holds him now well in remembrance of it : for his worm dieth not, his fire quencheth not.

One reason of all whereto, (among many other) is, that the more the wicked have, the less are they content. Judas had all the money was in his Master and fellow-disciples company ; yet was not herewith content ; until, to increase his own stock, thirty pieces of silver more, he sold his Master, to his own eternall perdition, Mat. 26. 35. But let them hear their citation to judgement, Rev. 19. 17, 18. their sentence, Mat. 7. 23. and the execution thereof, Rev. 14. 10.

And now, that nothing be wanting to convince thee, that the Covenant the ten commandments is both the Law and the Gospel, that is, the obedience of the estate of covenanted to the Law, and Jesus Christ preached under the vail of carnall ordinances, Heb. 9. 10. for a time, and manifested in the flesh for ever, Rev. 14. 6.

let us compare the alternative thereof, first, in ~~limits~~: *viz.* 1st Thing, as the conditions of mercy are two: *viz.* the love of God, and keeping of his commandments; 2nd are the conditions of the visitation of the iniquity of the fathers upon the children, &c. two also; *viz.* unbelief of Christ Jesus John 3:18, 3:30, and transgression, 1 Cor. 6:29. 3. As the ~~genus~~ of the love of God, and keeping of his commandments, is obedience, Exod. 24:7. Rom. 1. yester for is the ~~genus~~ (viz. hatred of God) of unbelief of Jesus, and transgression, disobedience, Psal. 81:11. Rom. 1:18. 3. That as the Lord visiteth the iniquity of the fathers upon the children to the third and fourth generations of them that hate him, (if they continue in their fathers sins) as Obadiah's mocking of his brother upon the Canaanites; so he keepeth covenant and mercy with the seed of him that love him, and keep his commandments, to a thousand generations, if they continue in their fathers integrity, as he commanded to make their law, first ~~law~~ 9:4: *preferre* vision, who induced for all the abominations that were done in Jericho, 7:11. And again, in *difficulty* v. 1. Thus

Gen. 9: 25.

Deut. 7: 9.

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That, though infidelity be the result of one of the conditions of the visitation of the iniquity of the fathers upon the children, &c., viz. either of their rejection of Jesus Christ or transgression, Rom. 11. 8. yet, belief that God will show mercy, will not suffice but of both the conditions thereof, viz. the love of Himself, and keeping of his commandments, is clear, by comparing of John

14. 6. — *he that cometh unto me with the Father* (wherewithal, with Heb. 12. 14.) *wil-*
lows holiness in me (shall see the Lord, and of Gen. 15. 6. And he believed in the Lord; and he counted it to him for righteousness; and wished Psalm 106. 30.) Then stood up Phinehas, and executed judgment; and so the plague was stayed. 13.

Phil. 15. 1. *and that man counted me not worthy for right-
back. 22. 14. Jesus saith; and with many more of the*

2 Tim. 4. 8. *kind. The reason of the former when-
Feb. 11. 7. Rev. 14. 12. of, is in John 13. 30. Of the latter, the*

21. 27. *Reconciling this world to him. But denieth this Doctrine, build our
believe that God will shew mercy upon our work and Jesus Christ works together; and so by sharing with him in our labours; gain God of the glory
that he, 2 Cor. 5. 19. intended, by re-
concilition.*

conciliation of the world to Himself; which, *Isai. 42.3. Jer. 9.24. 1 Cor. 15. 31, &c.* he professeth he will not give unto another? answered nothing less: for it joyneth not our works with Jesus Christ's works; but our believing of his works (and that for the most part, under the notion of knowledge; as, *John 17.3. Phil. 2.11, &c.*) with his, *Mat. 5.17, 18. 19. 30, &c. 17. Rom. 1.1-4. Rev. 14.13.* And beside that, that is impossible to be done (for the difference between our faith of Christ, (as it is a work of our Spirit) and the Object of it, *viz.* fully Jesus Himself, and the administration of his Offices, which are his works, is as white as between a point (which is the beginning of a geometrical line) and the superficies of the body of the whole universe. And for our faith of Christ, our works, and the testimony of the conscience touching *Mat. 1.6. them called, in a compleat way, the audience of his, love, godliness, kindness,* *John 1.17. Rom. 12.1.* are our part of the covenant of grace, *Rom. 1.5. 1 Tim. 4.8.* and very sureble thereto; they are both (though substantially righteous, *for Isai. 64.6.* they are called righteounes-*ses, viz.* of the estate of corruption) defiled

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defiled with motions of sin, and so could never infer mercy, but of free undeserved grace. And holy Jesus his works, and Gods imputation of them, called in a complex way also, grace, Gods part thereto, and very convenient to it also: they are pure and clean therethrough, 1 Cor. 5. 21. and by the contrarason, because infinite, purge and cleanse the guilt and judgement of ours altogether, John 1. 20. 1 John 2. 2. Eph. 5. 25. Rev. 3. 19. and, Eph. 1. 6. 19. exceedingly the glory of his grace.

Again, but doth not this Doctrine make the opposition between faith and works, Rom. 1.17. Eph. 1.9. &c. void? No, certainly not: but establish it; for though the Lord, and we fallen man of ~~ours~~ posterity, be bound in one covenant, viz. — we to love him, and keep his commandments, and he to show us mercy; yet it is neither the merit of our love to God and keeping of his commandments, nor yet of our trusting faith built upon them, returned to us (because of 1 Cor. 4.4. 2 Cor. 3.5.) but of Jesus Christ's perfect obedience, and all-sufficient satisfaction, whereby we are saved, Deut. 9.6. 37. 1.9. 7. 2. 5, &c. &c.

5, &c. So that the opposition between faith and works, is not between our mortal holiness of the effects of corruption, and our faith of Christ; but be-
tween our justifying faith built upon them, and our justification by imputa-
tion of Jesus Christ's righteousness: or
between our justifying faith as the effi-
cient, (*instrumentum signum, atque in-
habet causis sufficientibus*) and the imputa-
tion of Jesus Christ's righteousness as
the effect thereto, called, (*metonymia
effecti pro efficiente*) Faith, Rom. 3. 28.
Heb. 11. 11 &c. For, as though father
and son be properly relative terms, and
yet in a large signification be called cause
and effect; even so, though justifying
faith and justification be properly rela-
tive terms, (for all covenants, as hath
been said, are *visim*) yet in a large signifi-
cation they are also called cause and
effect; in which understanding they are
constantly opposed the one to the other
throughout the whole Scriptures: Of
justifying faith therefore understand
such Scriptures, as Lev. 18. 5. Deut. 6. 1
25. Rom. 3. 13. For all the bearers of
the law are just before God, but the darts
of the law shall be fulfilled, Jam. 1. 23; &c.

Of justification, such as Lev. 17. 1 b. 1/4.
1. 5. 1/6. 42. 25. Heb. 1. 3. Who being
the brightness of his glory, and the ex-
pression of his person, and upholding
all things by the word of his power. When
he had by his life purged罪 from us, he sat
down on the right hand of the Majesty in
heaven. 1 John 3. 2. 9. 4. 5. And of both
them 4. 16. Therefore it is of faith, that
it might be by grace. Eph. 2. 8.

And beside, if we should be justified
immediately by our morall holiness of
the estate of corruption and filth of Je-
sus Christ, &c. then many inconveni-
encies would follow; such, that God
should give his glory to another. The
reason of the consequence is, (because
these are works of our spirites) but that
is absurd; for, 1/4. 42. 8. that will be
no glory; but be glorified in Jesus Christ
only. 1/4. 49. 3. 8. Therefore, &c.

2. If we should be justified immedi-
ately by our morall holiness, &c. then
would follow that we should be justi-
fied by sin. The reason of the con-
sequence is, 1/4. 64. 6. But that is ab-
surd; they would never cleanse from
sin, because effects are virtually in their
actions. Therefore, &c.

3. If we should be justified immediately, &c. then would follow that we might boast. The reason of the consequence is, because our morall holiness and faith of Christ are our own; But this is absurd, because, Rom. 3.23. &c. 2.9. we are prohibited to do it. Therefore we cannot be justified immediately by justifying faith; and consequently it must be by grace, that is, the Lords shewing of mercy through the imputation of Jesus Christs righteousness; as 1 Cor. 2.2. is implied, and, Phil. 3.8. 9. most emphatically express; for there he excludeth his morall holiness from his justification, and attributeth it only to Gods imputation of Jesus Christs righteousness to him, as the whole object of his faith of Christ and of God.

But advert here, I say, immediately, for otherwise it is certain, that we are justified, virtually and infra-temporally, by justifying faith, Rom. 4.7. 8. 7em. 2.24. 3.4. for the condition is, that there be no difference between God and man concerning justifying faith and imputation; and between man and man concerning Gods condition and a thing conditioned; and the condition may be very easy.

as *Shall* to abide in Jerusalem: but the thing conditioned of great importance, (and ever of another nature) the safety of his head: The glorified Thief's faith was but very mean, yet that night tho he was in paradise with God. And beside, as when the condition is performed, the party performer taketh not the condition at his own hand, but the party to whom it is performed, giveth it: So, when thou hast performed the condition of faith to God, thou taketh not justification at thine own hand; for, 1 Cor. 3.13. *Christ is God.* It is God that imputeth Jesus Christs righteousness to thee. Rom. 3.33.

And so, laying innumerable more reasons hereof aside, which may be drawn from Num. 23.21. Isa. 1.18. 1 John 3.6,9: &c. I infist only upon Num. 3.27. Eph. 3.9: &c. and ask thee, Couldst thou have translated *Enoch* that he should not see death? Couldst thou have deliveredd the first-born from the destroying Angel? Couldst thou have passed through the red sea as upon dry land? Couldst thou have thrown down the walls of *Persepolis*? Couldst thou have caught up *Paul* to the third heaven, &c?

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ven, &c. nay thou couldst none of all these, much less have boasted of any of them; but of pure necessity must acknowledge the saints to have been pure passives in all these, and that the immediate cause of them all, was the imputation of Jesus Christ's righteousness, and their justifying faith, whether thou take it properly relatively, or causally to have been: but the mediate of them in the saints, just as when thou buyest food and raiment for money; the food and raiment preserve thy life immediately, but the money mediately only.

Rev. 3. 18.

Rev. 19. 8.

Nor couldst thou have boasted of the righteousness of the estate of innocence; for, Job 15. 16. thou art *filthy* and *abominable*, Rom. 7. 19. *carnal*, *sold under sin*, &c. But I will tell thee, thou mayest boast of the righteousness of the estate of corruption; thou mayest say with *Samuel*, *Whose ox or whose wife have I taken?* with *Nehemiah*, *Think upon me, O my God, for good, according to all I have done for this people.* Thou mayest boast of thy faith of Christ; 1 Cor. 1. 12. thou mayest say with *Job*, *I know that my Redeemer liveth, and that, &c.* with *Paul*, *I have determined not to know any thing*

1 Sam. 12.
Neh. 5. 19.

1 Cor. 1. 12.

Job 19. 12.

2 Cor. 1. 12.

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thing among you save Jesus Christ; and of thy justifying faith, as the result of both. I thou mayest say with the same

Rom. 8. 38. *Paul, I am persuaded that neither death
2 Tim. 4. 7, 8. nor life, &c. I have fought a good fight, I have finished my course, I have kept the*

faith, &c. Whence also is clear, that the saints (the assistance of the holy Ghost presupposed, according to the exigency of occasions) are really agents both in the matter and form of their justifying faith: which hath other two great unobserved points in the bosom also; *viz.* The former, that justifying faith is a vast complex, having for its object the Law and Gospel of all ages, as the sacrifices and sabbath in the first period of the first age, &c. and all the particular, practicall and speculative parts of both thence unto the end of time. The latter, that it is a clear gradual result from the faith of Christ and love of God, to belief that God will

Rom. 1. 17. *thow mercy, Rev. 18. 5, 1 Kings 11. 34*

1 Tim. 1. 5, Rev. 22. 14, &c. And thus, though the immediate attributing of the imputation of Jesus Christ's righteousness to God's grace, and the medium of the saints justifying faith, appear at the

first

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first view to favour more of curiosity than of necessity, because still this is ~~to~~ by faith; yet I must tell thee, that it bath ever something more in it than thou art well aware of: for it clearreth how the Lords saving of a sinner of free grace, is without prejudice of the holiness of his Nature; and that the necessity of the cleansing of a sinner from sin, standeth in his immediate justification by justifying faith. As to the former then, if God should return any thing immediately to fallen man of his own, toward mercy, then would follow (as hath been laid of late) that he should be justified by sin: The reason of the consequence is, Job 25.5. *The stars are not pure in thy sight.* But this is absurd; for, Hab. 1.13. *He is of purer eyes than to behold evil:* Therefore the imputation of Jesus Christ's righteousness must be an immediate act of grace free of sin. As to the latter, if man should not be justified mediately by justifying faith, then would follow that he might be justified before his heart should be purified, *Music.* p. 1. But that is impossible: for, if his heart condemn him, God doth never. And therefore by justifying faith he is justified before his heart be purified.

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be mediately by justifying faith purify-
ing his heart : if our heart condemn us
not, we have great confidence towards
God. Which diversity, viz. between
the immediate justification by grace, &
the mediates by justifying faith, bring-
eth forth three different classes of Scri-
ptures : viz. The first of these, which
justify the sinner by immediate imputa-
tion of Jesus Christ's righteousness ; as
Rom. 3. 28. The second of these which
justify him mediately by justifying faith
purifying his heart ; as, *James 2. 22.*
And the third of these which join them
both together ; as, *Rev. 14. 12.*

Now here a new combustion again
that burneth up to heaven, (when the
ungodly hear, *Rom. 3. 28.* they under-
value works ; when zealous hear, *James
2. 22.* they derogate from Christ, and
dreame of merite,) which could never
have been soundly quenched, but by the
true understanding of the sanction of
the everlasting covenant : for both the
profane and zealous, not according to
knowledge, *Rom. 10. 2.* are wrong ;
justifying faith inferreth justification
immediately of grace, and justification
presupposeth justifying faith mediately.

by works and faith of Christ. And the wisdom of God hath made them (though not of equall worth (as is clear by comparing of *Isai. 64.6.* with *Col. 1.15,16, &c.*)) nor of equal certainty: (for, in respect of the battell between the contrarie motions of good and evil, Abraham in hope believed against hope, which had wavering in the doctom; but of faiths victory, by the fruit of the Spirit, over the works of the flesh, he was fully persuaded he wavered not;) yet of equall necessity to life & glory;) for justifying faith must be before justification; as Abraham believed the promise *Gen. 15. 5,6.* and offered up Isaac, *Gen. 22.10.* before the Lord sware to blesse him, *ibid. 16, 17,18.* The more then any hath of the faith of Christ, and morall holiness, the stronger is his justifying faith. All which answer as clearly to the sanction of the covenant, as face to face: for Israel engaged to do all that the Lord had said, and be obedient, (which was the condition) before Moses (sprinkled the blood of the covenant upon them: (which was the thing conditioned: yea, of an infinite other nature.)) Which if thou wouldest have soundly interpre-

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ted, look upon *Rev. 14. 12.* and thou
shalt finde it there both in word and
sense; thou must in patience keep the
morall commandments of God, *1 John*
4. 21. and faith of Jesus Christ, before
thou sing upon mount Sion with the
Lamb. And lo, since the imputation of
the righteousnesse of God dependeth
upon thy justifying faith, consider be-
fore time what pains and travell thou shoul-
dest be at to attain to it: Remember
Heb. 12. 1. and in particular, *Matt. 13.*
46. *Heb. 9. 24.* For every one to re-
ceive as their works shall be, answereth
simpliciter to the alternative of the co-
ovenant, even to the Lords visitation of
the iniquity of the fathers, &c. and his
shewing of mercy, &c. Both to be saved
by grace through faith, to one of the
members thereof only, *viz.* to the imputa-
tion of Jesus Christ's righteousnesse to
them that love him and keep his com-
mandments, immediately by grace, but
mediately through faith; as, *Rev. 20.*
12, 13. is most clearly holden forth:
for the Lord will never advance a hair-
breath further than according to the
measure of faith, *Matt. 8. 13.*

CHAP.

CHAP. V.

Confirmation of the preceding
Doctrine, from the being of the
Alternative of the Covenant, *Exod.*
34. 18. *viz.* the visitation of the ini-
quity of the fathers, &c. and the w-
sing mercy to thousands; *Exod.*
32. 13, 14. fallen manhood of man, and
the days of time and specially a few

For the true understanding here-
of, we must call to mind that
Hab. 3. 14 — *be that is least in the*
kingdom of heaven, is greater than he:
and *Rom. 5. 12.* — *Death reigned from*
Adam to Moses. The meaning of the
former is this, *Job* saw the work of
redemption in the shadows of the Law
only, such as that of the feast of recon-
ciliation, *Exo. 16. 34.* *For on that day*
shall the priest make an atonement for you,
to cleanse you, that ye may be clean from
all your sins before the Lord. But that
be that is least in the kingdom of hea-
ven, *feast it in the body;* *viz.* as it is
set down in *Job. 1. 7.* — *and the last*
*of *John* Christ cleanseth us from all sin.*

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Of the latter, that, though the Lord, of his free undeserved favour and kindness, retained ever some persons and families in the covenant of grace, by some few commandments and ordinances thereof until Moses, by whom he revealed the whole light thereof in shadow to Israel, to bring them to Christ, who, Col. 2.17. is the body; yet faith, by these few commandments and ordinances, was as effectual for their time to the imputation of Jesus Christ's righteousness, as the whole light either of the Law or of the Gospel, thence unto the end of the world, Heb. 11.3. These all died in faith, yet having received the promises, but having seemed them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth, 40. God having provided some better thing for us, that they without us should not be made perfect.

Therefore I find it a duty lying upon my conscience, to satisfy all sober spirits, in a particular way, that the justifying faith of those who were covenant-ed with God, by a part of the light of the law, was as truly built upon the love of God,

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God and keeping of his commandments, and had the merit of Jesus Christ's obedience as truly imputed to them, as either theirs with whom it was solemnly closed at Sinai under the Law, or theirs to whom the whole light thereof was preached under the Gospel; though the measure of knowledge was not the same. For doing whereof, we must compare the light of the three ages of the world; *viz.* Before the Law, under the Law, and under the Gospel: yet not in the order set down in the Scripture, *viz.* to begin from the creation; but at the close of the covenant at Sinai, and thence (as was signified by the eyes of the four beasts before and behind, *Rev. 4. 6.*) look back to the beginning at time and forward to the end thereof; for that is the only way, and the covenant the only rule to discern and judge what way the saints of every age were saved, and the ungodly condemned.

And so, because we have cleared sufficiently that the way of the salvation of the saints under the Law, was the same in substance with the way of the salvation of these who are saved under the

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the Gospel; (though the measure of light was not the same) it resteth now so clear, that the way of the salvation of these who lived before the Law, was the same in substance with the way of these who lived under the Law (though the measure of light was not the same either, as of late said is) viz. the keeping of the covenant the ten commandments, because it is everlasting. The conditions whereof are, the Lord to shew mercy, or justify by imputation of the merits of Jesus Christ's mediation, (Rom. 4. 21. And being fully persuaded, that what he had promised, he was able also to perform. 22. And therefore it was imputed to him for righteousness) to these who love him, and keep his commandments, 1 John 3. 22, 22. For doing whereof, we must distinguish the age before the Law in three periods; viz. The 1. from Adam to Noah; the 2. from Noah to Abraham; and the 3. from Abraham to Moses: and consider what the Religion of each of them was.

Well then, as to the Religion of the first period, it was a part of the Law, the Obedience whereof, Rom. 13. 10. is love; and a part of the commandments,

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ments, the keeping whereof is the faith of Jesus, *Joh. 14.1. Believe also in me.* The covenant of the whole of both which, together with the promise of mercy to them that doe them, the Lord, *Exod. 24. 1, 12.* called *Moses* up to the mount, to receive engraven on tables of stone. And if it be asked, What part of the Law was that which was a part of the first periods Religion? Answered, The affirmative of the seventh Commandment, the chastity of wedlock; *viz.* — *two shall be one flesh*, delivered by *Gen. 2. 24.* *vive voice* before the fall, *Gen. 2. 24.* and the sanctification of the Sabbath after the fall, *Gen. 2. 3.* But whence this diversity? Answered, From *Acts 15. 18.* Known unto God are all his works from the beginning of the world: Therefore, though man knew, by the image of God, both the inhibition touching the tree of the knowledge, &c. and the estate of wedlock; yet the Lord will stir him up, by *vive voice*, in the estate of innocence, to make him more inexcusable. And as to the sanctification of the sabbath, the Lord would revive the light thereof, immediately after the promise of the seed of the woman, to let us

see, that the darkness and ignorance of God's law, brought in by the fall, abideth ever in us, untill God revive the light thereof in Christ, as shall further appear in the discussing of the Religion of this first age. Beside all which, these two commandements have somewhat mysterious in them: for the commandement of marriage, *Eph. 5. 32.* is a figure of the union of Jesus Christ and his Church, and of the sabbath of eternall rest. *Zach. 3. 9.* — *and I will remove the iniquity of the land in one day;* *viz.* of the passion of Jesus Christ: which since was upon the last of the week, (beside the generall) implyeth,

1. That the covenant of grace and the fixing of the creature thereby, *Gen. cap. 3.* throughout, in the condition we see it in now, belonged as well to the sixth day as the creation, and the one as truly approven as the other, *Gen. 1. 31. Gen. 2. 3.*
2. That, as God rested upon the seventh day of time from the Creation, so the Mediator rested in his grave the day which answereth thereto; *viz.* the seventh, in order of the six preceeding dayes from the work of Redemption.
3. That the sanctification of the day,

day of Jesus Christ's resurrection to be the sabbath, bringeth no change to the morall nature thereof; for still it is one of seven, but changeth only the order of it: For, as, before the passion of Jesus Christ, it was to be kept, to hold us in minde of rest to be gotten by his passion; so, after, it is to be kept, to comfort and uphold us with considera-
tion that it is already purchased. The Holy Ghost, Exod. 20. 8, 9, 10, 11. pointeth at the former; and, Deut. 5. 12, 13, 14, 15. at the latter. For deliver-
ty from Egypt is a figure of Redemp-
tion by Christ. 4. That the reason of the
sabbath is not to be understood of the
works of providence and conservation,
Job. 5. 17. but, as said is, of creation, &c.

Moreover, *Cain's* project to murther
Abel, added occasionally to these two
commandements, the alternative of the
covenant, Genes. 4. 7. — if thou doe
well, &c. according whereunto the Lord
visited *Cain's* murther upon his posteri-
ty with further blindnesse, ignorance,
and perversenes, &c. For *Lamech*, Gen.
4. 19. took unto him two wives, and said.
23. boasted, that he would be more
bloody than his fore-father *Cain*. &c.
whereas

whereas the Lord, Gen. 4. 26. blessed *Seth*, *Enos*, &c. with a further degree of light, viz. of the first commandment, *Thou shalt have no other Gods, &c.* and exercise of religion thereby: which two posterities, so long as they kept sundry, all went well with the outward condition of the world; but affo're as they joined in alliance, Gen. 6. 1. *the sons of God taking them wives of the daughters of men, of all which they chose;* as *Lamech, Adah and Zillah, &c.* against the plain law of wedlock, — *two shall be one flesh,* and filled the earth with violence. Gen. 6. 11. against the occasional light of murder; (as did their forfæther *Cain*) and that not one man or two, but all flesh, Gen. 6. 12. wrath came horribly upon all, except *Noe*, Ibid. 8. And so the Religion of this period was closed with the visitation of *Cain's* iniquity, viz. the murder of *Abel, &c.* upon his posterity, and these who joined with them, after many generations, because of their personal hatred of God, in transgressing of these few commandments of the law revealed to that age, and of the commandments of the shadows of the law.

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son and passion of Christ Jesus, with the sacrifices of clean beasts, and mercy upon *Noah* and his family, for their contrarie love of God and keeping of his commandments, *Gen. 6. 9.* (instance whereof was, that each of them had but one wife) the second meants whereof were the ark, which, *1 Pet. 3. 21.* is an anti-type of Baptism; as the cloud and the sea, *1 Cor. 10. 2, 3, &c.* and water out of the Rock, and Manna, *ibid.* of the Communion. For present true histories are future true mysteries: as the water of the well of *Bethlehem*, of Jesus Christ's blood, *Naboth* stoned for his vineyard, Jesus Christ crucified for his Church.

As to the Religion of the second Period, It is the very same of the first, but with the addition, (because the light came in by degrees) 1. Of more holy reverence to blood, because of *Lev. 17. 11. Heb. 9. 22: &c.* wherewith the Council of *Jerusalem*, *Acts 15. 28, 29.* (in condescendency to the Jews, *ibid. 5.*) dispensed for a time; (for otherwise to the pure all things are pure.) 2. Of the Rain-bow, to be a token of the everlasting Covenant, both generally

1. Pet. 3. 20.

2 Cor. 3. 10.

1 Kin. 18. 31.

Tit. 1. 13.

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rally and particularly, between God and every living creature of all flesh, Col. i. from 15. to 22. (for 2 Cor. i. 20. all the promises of God in him are yes, and amen, &c.) And 3. Of the change of the occasionall inhibition of murther, into a constituent condition of the everlasting covenant: the revealed measure of all which was the Religion of this second Period; and the close, the generall confusion of languages upon all the earth, for joining in rebellion against the Lord, contrarie to the clear light of the 1. commandement, revealed to Seth, Enos, &c. and mercy upon Melchisedek and his kingdom. For doubtlesse, all this time, the Hebrew remained pure in his family, Gen. ii. 16. and he himself continued king of righteousness and peace, and priest of the most high God, Heb. 7. 2. For it is clear, Gen. 10. 25. that the confusion of languages fell out about 97. years after the flood; and that Seth (whom I scruple not to be Melchisedek) lived 507. years after it, Gen. ii. 10. 11. which, compared with the years of mans life after the flood, Gen. 6. 1. gave occasion to the Apostle Paul, (in

Gal. 1. 10.)

answer to that short-lived ags profane
thoughts of him) to describe him, *Heb.*

Gen. 6. 3.

7. 2, 3, not as man, but as a Type of
Jesus Christs Royall and Propheticall
Offices ; as he, *Heb. 5. 11.* and *Psa. 111.*
3. 16. give us insinuatively to un-
derstand.

As to the Religion of the third Per-
iod. Because there are some scruples ly-
ing in the way of satisfaction, I must re-
move them before I fall upon it. Why
then was it dispensed with to *Abraham*
and *Jacob*, &c. to marry more wives
than one : and why, in particular, to
Abraham to marry his own sister, and
to *Jacob* to marry two ? Answered, To
be precedents of two laws to be estab-
lished in, Israel, viz. of divorcements.
Deut. 24. 1. and of raising up offseed to
the brother [a pari.] *Deut. 25. 5.* for
a time only ; but not for ever : for the
ends of both, viz. the hardness of hearts,
Mat. 19. 8. and of the building up of the
brothers house. *Deut. 25. 9.* expiring
with the casting off of Israel, (as I have
touched in the 4. chap.) the laws ceas-
ed, & the deeds themselves returned to
their own moral nature, viz. to be for-
bidden by the seventh commandement.

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Thou shalt not commit adultery: the former of them, Mat. 19.5,9. the latter, 1 Cor. 5.1,5. As to the point it self then, *viz.* the Religion of the third Period, because it runneth out to Moses dayes, that the reign of death expire,

Rom. 5.14.
Hol. 13.14. and Jesus Christ became deaths plague, and the graves destruction; the Holy Ghost, (as the wise man intending to build) from the close of the judgment of the Religion of the second Period, in the 11. chap. of *Genesis* unto the 5. vers. of the 19. chap. of *Exodus*, prepareth the whole rest of the matter of the covenant before the close it self: *viz.*

1. By reviving of the light of these commandments which were not touched of before: As of the 2. touching idolatry, by *Jacobs* hiding of the idols of his household under the oak by *Shechem*: Of the 3. touching the taking of the Name of God in vain, by his *swearing by the fear of his father Isaac*: *Gen. 31. 53.* Of the 8. touching stealing, by his sentence of death against theft: Of the 9. *Gen. 42. 20.* touching the bearing of false witness, &c. by *Joseph's* judging of a lie worthy of death: And of the 10. touching covetousness, by *Abraham's* refusal of the King of *Sodoms* offer.

2. By

of the Everlasting-Covenant.

2. By adding of some more light to the commandments of the shadows of Jesus Christ's Natures, Person, Passion, &c. as the not dividing of the birds, *Gen. 15.10.* to signify that which was spirituall and indivisible in him, *viz.* his personall Deity, and humane Soul; the heifer, the goat, the ram, the contrare, *viz.* that which bodily and divid- *psal. 22. 16.* able, as his hands, feet, and side to be *3. John 19. 24.* pierced: the oyl, *Gen. 28.18.* the gifts of the holy Ghost, *Heb. 1. 9.*

And 3. By premitting of some Gospel-mysteries thereto; as a mans wrest-
ling with *Jacob*, which is clear to be the
justice of God upon Jesus Christ for
the sins of the world: for, *Isa. 49.3.8.*
it is undeniable, that Jesus Christ, per-
sonally incarnate, is the true ISRAEL;
and, *Isai. 9. 6.* essentially considered,
the everlasting Father; and, *2 Cor. 5.*
19 the one in the other; and, *Job. 10.3.*
both essentially one God, without con-
fusion; and, *1 John 5. 7.* personally di-
verse, without division: and conse-
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man, and yet both but one God. The altar, *Gen. 33. 20.* the same ~~was made~~: for *EL*, is God; *ELOHE*, the Persons; *ISRAEL*, the second Person incarnate; the Altar, the Cross; and the Sacrifice, He thereon crucified.

2. Of the Sacraments, *viz.* Circumcision, for confirmation of *Abraham's* faith, that God should be a God to him and to his seed, *Gen. 17. 7.* *Gen. 22. 16,* 17, 18. *Rom. 4. 11.* *Gal. 3. 29.* *Gal. 4. 28,* &c. and the Lamb of the Passover, for confirmation of *Israels* faith, that God would preserve them from the destroying Angel, *Exod. 12. 23.* whom to be Satan the devil, is clear, *Heb. 2. 14.*

And 3. Of eminent judgements, as captivity, fire from heaven upon *Sodom*, &c. the sword upon the *Shechemites*, &c. for their horrid transgression of the light of the 7. commandment, &c. And mercies; as, *Sion* to reign in peace and righteousness all the time of these horrid revolutions and confusions, for his obedience and reverence of the mortall commandments, and commandments of the shadows of Christ Jesus Person, Offices, &c. The light whereof had been revealed and increased in these 1. and

Gen. 34. 26.

and 2. Periods. The Midwives of Egypt to have them houses built of God, for their obedience of the 6. commandement, *viz.* the preservation of the lives of the Hebrew children: the light whereof was a constituent condition of that dispensation of the everlasting covenant between God and Noah, as the second father of the world, *Gen. 9. 6, 9, 10, 11, 12.* which though had not so great a measure of mortall light, or shadows of Christ, as the solemn sanction thereroof at Sinai, yet had it the whole substance thereroof compendiously in the bottom, *viz.* that fallen man was restored to that same, or better estate, by the covenant of grace in Christ, than that wherein he should have been, if Adam, the first father of the world, had continued in the obedience of the inhibition of the forbidden fruit, or covenant of works; as is clearly comparing of the Text of *Gen. 1. 26, 27, 28, 29, 30.* with *Gen. 9. 1, 2, 3, 4, 5.* Col. 1. 15, 16, &c. whether, for brevities sake, I refer thee for satisfaction.

And thus the third Period, and with it the reign of death, (as were the preceding two) is closed by the visitation

of the Egyptians fathers iniquities, their rebellion at Babel, and their own personall hatred of God, viz, their holding of Israel under insupportable bondage and slavery upon them, both *malo culpa* increase of more ungodliness, the horrid murther of their infants, hardening of their kings heart, &c. And *pena*; these ten horrid plagues recorded, *Exod.* chapters 7, 8, 9, 10, 11. drowning of their king and whole army in the red sea, &c. And mercy upoa Israel, for continuance in their fathers *Abraham*, *Isaac*, *Jacobs* obedience of the morall precepts, and the commandments of the shadows of Jesus Christs Person, viz sacrifices, or love of God and keeping of his commandements; as may be gathered from this, that, *Exod.* 5.1. they sought leave to go hold a feast to God; and, *Josh.* 5.5. circumcised their infants all the time they were in Egypt. And what use coul'd there have been of circumcision, if they had not kept the covenant it self? Nay, not any: for, *Roms.* 3.25. *If thou be a breaker of the law, thy circumcision is made uncircumcision.* All which matter being prepared, viz the morall by judgments and mercies, saith

by sacraments and mysteries, the Lord, Exod. 19.5. proceedeth to the sanction it self; and, Exod. 24.8. closeth it: as he sent Jesus Christ into the world to preach the Gospel, when he had prepared it for the hearing thereof by the shadows of the Law, Acts 15.10. Gal. 3.24.

And thus is manifest, by the induction of the ages of the world, (every one whereof had a convincing instance of eternall glory: as the 1. In the translation of *Enoch*, Gen. 5.24. The 2. In *Elijahs* going up to heaven by a whirlwind. And the 3. In the rising of the saints, when Jesus Christ gave up the ghost, Mat. 27.52,53.) that the love of God, that is, the obedience of the estate of corruption to his Law, and keeping of his commandments, touching the shadows of the Person and Offices of Jesus Christ under the Law, and themselves under the Gospel; are the matter of justifying faith, and full persuasion (which is a meeting of a two-fold testimony of the conscience in the mind: The former, that we have performed these two obediences; or, having failed, repented: The latter, that God is faithfull; which, in respect of his

2 Kings 2.11.

Matth. 17.5.

John 14.1.

1 John 3.23.

his promise, inferreth, of necessarie full assurance that he will shew mercy) the form of it all the dayes of time: which cleareth the vast difference betweene the conditions of the Covenant, and the thing conditioned; or betweene our part thereof, and Jesus Christes and Gods ordering of both to the praise of the glory of his grace, *viz.* That our part thereof is the keeping of God and Jesus Christes commandments, *Mat.* 17. 5. *John* 14. 1. or faith and fulfilling of the Law, *Rom.* 13. 10. *1 John* 4. 21. or love opposed with motions of evill, *Rom.* 7. 15, 16, &c. Jesus Christes part, keeping of his Fathers commandments, touching his three-fold Office; but chiefly his Sacerdoticall, to lay down his life for his sheep, *John* 10. 15, 18. and abiding in his love, or perfect morall obedience, *1 John* 4. 8. (*Lex squidem Dei est ipsa Deus*) both avouched, *John* 5. 10. fulfilled by himself, in answer to the conditions of the covenant, all infinitely clean from sin, *2 Cor.* 5. 21. And that the Lord, finding us to have loved him, and keepe his commandments, as they are above discussed of the righteousness of the estate of corruption, and faith o

John 14.31

Jesus

Jesus; of grace imputeth to us Jesus Christ's keeping of his Fathers commandments, and abiding in his love, or his fulfilling of the covenant of works, of grace in our behalf, *Gal. 4.4.* So that the saints are judged according to their works, *Deut. 6.25.* *Rom. 3.31.* *Rev. 20.12.* &c. and yet justified freely by his grace, *Jer. 23.6.* *Rom. 3.24.* &c. which is the true justification by faith without the works of the Law, *Rom. 3.28.* *2 Tim. 1.9.* *Tit. 3.5.* &c. for which God loveth us as he loveth Jesus Christ himself, *John 17.22.* and exaltest us to glory, *Rev. 14.12.* *Rev. 19.14.* *Rev. 21.24.* *ibid. 9.10.* &c. But advert here, that though performance of the condition be first, and the thing conditioned follow immediately thereupon, yet it is not the simple performance of the condition that can justify; because of *Job 14.4.* *Job 25.4, 5.* *Isai. 64.6.* But the power of grace, *Rom. 3.24.* *Rom. 4.16.* &c. whereupon the covenant is grounded, and whence it hath its denomination; which I have added, to stir thee up to the performance of the condition; for if thou be found faulty herein, (because it is touching it that thou shalt be judged

James 2.24.

judged according to thy works ; thou shalt never get a taste of the thing conditioned. And to keep thee from fainting, when thou canst not get it so well performed as thou wouldest, *Gal. 5.17.* the covenant is grounded upon free

Phil. 1. 6. *He that hath begun a good work in thee, will perform it until the day of Jesus Christ.* But beware thou understand not this Doctrine, of dispensing in the least with any of the works of the flesh, or resolution touching them, *Gal. 5.19.* because of *Mat. 5. 29, 30.* soundly interpreted, *Col. 3.5.* and practised by the Apostle, *1 Cor. 9. 27.* But of mourning under the bondage of the contrarie motions of good and evill, *Gen. 3. 3.* *Rom. 7.15,16.* *Heb. 12. 1.* *1 John 3. 4.* &c. as above is discussed : For, though thou be not without the law to God, because Jesus Christ hath performed the righteousness of the Covenant of Works, which God made with man in the state of innocency, in thy behalf ; yet thou art under the Law to Christ. The Lord commandeth thee, by the covenant of grace, which he made with man in the estate of corruption, to fulfill the righteousness thereof in thine own person,

or then want the benefite of that which Jesus Christ hath done in thy behalfe, *Mat. 5. 23, 24.* for the gift and the altar there are Jesus Christ and his Crosse, *Act. 15. 11.* And as to the fulfilling thereof, understand it either voluntarily in an active way, by obedience or repentence; or then constrained by the chastening of the Lord in a passive, under the notion of patience, according to the express condition of the everlasting covenant, *Exod. 23. 21.* — *provoke him not: for he will not pardon your transgressions.* viz. in this life, that they may be pardoned in that which is to come, as *2 Sa. 7. 14. Psal. 89. 30, 31, 32, 33.* *1 Cor. 11. 30, 31, 32.* is clearly interpreted, and, *2 Sa. 16. 10, 11, 12.* plainly holden forth: so that the saints patient suffering of the death of the body, joined with the faith of Christ, *Rev. 14. 12.* hath the life of the soul included in it: as we may see in *Eli,* *1 Sam. 3. 18.* — *It is the Lord, let him do what seemeth him good:* in *Josiah,* *2 Chr. 35. 26.* — *Now the rest of the acts of Josiah, and his goodness, &c.* for their patience cleareth their conviction of sin, and it of necessity worketh repentence, wherein, though each giveth them not time

the same sentence. Yet God is not angry with them, for he is pleased with their faith of Christ, and imputeth his righteousness of grace to them, in life and glory. *Rev. 3.18. Rev. 7.14.* And yet you are not to look upon the saints patience as satisfactory for sin, for that is only possible to Jesus Christ. *1 John 3.21.* But as the Lord exacting in love, of the penalty of his children for their breaking of the condition of the imputation of Jesus Christ's satisfaction in this life, that it self may be imputed eternally to them, *Luke 16.25. See remember.* And this maketh the latitude of mercy so great, that the Lord according to the conditions of the covenant, may forgive the most crying sinner that ever was in the world, even when their breath is going out: which I have observed, for the comfort of all these who die under any sensibly-extra-ordinary judgements, and of their relations, *Luke 23.40, 41, 42, 43. 2 Sam. 13.23.* And so I close with the words of the Lord to Ezekiel, chap. 3. verses 37, 18, 19, 20, 21.

1 Sam. 6. 19.
2 Sam. 6. 7.
Luke 13. 4.
2 Tim. 1. 6.



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